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John Wells

Pol. civ. 323 y

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CONFESSION

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SYSTEMATIC RELIGION

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COLLECTIONS
RELATIVE TO
SYSTEMATIC RELIEF
OF THE
P O O R,
AT DIFFERENT PERIODS, AND IN
DIFFERENT COUNTRIES :

WITH
OBSERVATIONS ON CHARITY,
ITS PROPER OBJECTS AND CONDUCT,
AND
ITS INFLUENCE ON THE WELFARE OF NATIONS.

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COLLECTIONS

SYSTEMATIC RELIEF

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COLLECTIONS ON CHARITY, &c.

OUR duty towards our neighbour, the knowledge of which is called the Science of Ethics, is founded on our duty towards GOD. From his constitution of our being we derive our sympathy, our benevolence, our sense of fitness, or of justice, or of truth; our prudence, our self-love, our reason, and whatever else the partial views of theorists can possibly assign as the fundamental principle of moral action. From his constitution of our being proceed all moral as well as all physical relations. We clearly perceive, no doubt, the relation between our lungs and the air, between our muscles and our bones, between those of the jaw and the teeth, between these and the organs of deglutition, of digestion, of secretion, of absorption; between veins and arteries, arteries and lungs, between all and the heart. The relations between perceptions and sensations, between the latter and appetites, between these and the affections of pleasure and displeasure, between those and memory, between memory and emotions, passions, habits, tempers, faculties, and energies, are not less manifest. Our necessary dependence on each other for our general well-being; the relations between appetites, emotions, and sexual attractions, between

beauty and love, between the love of parents and the love of children and of kindred, between the love of these and that of birth-place and of country, are equally apparent. Innumerable are the relations between wants and qualities adapted to satisfy them. Varieties of situation, of condition, of habit, are attended with various and even opposite wants; yet these supply to each class both impulse and facility to relieve those of another. The weak require the aid of the strong; but the continued gentle operation of the weak has often a value above force. The slow have need of the active; but deliberative perseverance may prevail over vehemence. The resolute needs the devices of the ingenious; the quick combiner, the calm scrutiny of the patient investigator. The rich and the poor have very different wants, and possess mutual means of contributing to the welfare and happiness of each other.

Society is the pre-ordained and inevitable result of the re agencies of mutual wants. The inequality of conditions in society may be inferred, argumentatively, as the necessary consequence, or deduced, historically, as the known result of the inequality of bodily and mental powers.

The great Being who ordained those mutual wants by which reasoning creatures are impelled to social union, has also ordained the modes of action requisite to the production of that beneficial result which is sought to be attained by such union. It is generally expedient, that each should so contribute to promote the well-being of another, that the welfare of all may result from such combined exertion. In what manner each may best exert his faculties to the promotion of the general welfare, in conformity to the laws of his Creator, natural or revealed, is a question extending to all moral relations; one branch

of which is selected as the subject of the present inquiry, which will be principally directed to the duties of the rich toward the poor.

Duty is a course of conduct due or owing from one intellectual being to another. The principle of sympathy, a supposed instinctive sense of right, or the judgment requisite to an apprehension of propriety or utility, will equally accord with the injunction of JESUS CHRIST,—“Whatsoever ye would that men should do to you, do ye even so to them.” An obscure idea of mutual interest may enforce a general assent to the claim of mutual duty; but the assent to the claim is not an adequate motive to the performance. Philosophers have endeavoured to prove, by partial arguments, a most unquestionable truth,—that virtue is the pursuit of man’s true interest. But the arguments which are derived only from the mutual interests of men are inadequate, because they cannot be applied, with promptness and certainty, to the determination of action. Mutual interests are undefined, perhaps undefinable. The consequent good which each might hope to derive in this world from doing to another as he might wish another to do to him, is by no means, in many cases, so clear as to furnish a sufficient impulse to right action. If each could see correctly the exact limits of his own true interest, and that of every other, this knowledge might probably supply an adequate motive to all moral conduct. But such sagacity does not belong to man, therefore it cannot supply the motive. The desire of immediate self-indulgence is a powerful and universal motive to action. The course of conduct which it suggests is commonly adverse to the welfare of others, and of the community. The prospect of contingent earthly advantage is notoriously inadequate to control it. All

systems, therefore, which suggest motives to moral action, derived solely from a view of the mutual relations of mankind, are defective. But they are not merely defective, from the inadequacy of the motive; they are still more so from the imperfect view which they take of those intellectual relations, from whence it was clear that such motive could only be deduced.

If it be demonstrable, that the great Author of nature has ordained man for the social state; it follows, that no view of social relations can be complete, which does not comprehend the fundamental relation of each individual, and of society at large, to the Omniscient and Omnipresent God. A due regard to this relation, though it may not suggest the precise course of conduct in each case which prudent deliberation may ultimately approve, will supply the only adequate motive to control, in the first instance, the desire of self-indulgence; secondly, to direct the attention to the investigation of the duties belonging to the state to which we must perceive ourselves impelled by the irresistible law of our Creator; and thirdly, to urge us to the performance of those duties, on which we cannot fail to conclude that our own welfare, and that of other created beings, must depend.

The law delivered by JESUS CHRIST bears this supreme mark of divinity, it bids us refer every act to one unchanging test. It directs us to inquire, how does this act appear at this moment in the view of the Supreme Ordainer, of the "Father that seeth in secret?"

The permanent distinction of classes in society, of the rich and the poor, is recognized throughout all parts of the sacred writings; and the rich are repeatedly exhorted to give abundant alms to the poor.

“Thou shalt not harden thine heart, nor shut thine
 “hand from thy poor brother; but thou shalt open
 “thine hand wide unto him, and shalt surely lend
 “him sufficient for his need in that which he
 “wanteth. For this thing the LORD GOD shall
 “bless thee in all thy works. For the poor shall
 “never cease out of the land: therefore, I command
 “thee, thou shalt open thy hand wide unto thy
 “brother, to the needy in thy land.”

“When thou makest a feast, call the poor, the
 “maimed, the lame, the blind; and thou shalt be
 “blessed, for they cannot recompense thee; but
 “thou shalt be recompensed at the resurrection of
 “the just.”

“Let thy alms be in secret; and thy Father
 “which seeth in secret, Himself shall reward thee
 “openly.”

But the natural law which impels us to social union, not only points out the mutual duties necessary to the general welfare, but also urges to the performance, by connecting good and evil, present and prospective, in experience and in hope, with the observance and neglect of social duties.

Detection in the act of evading, or of violating, a plain unquestionable duty, is universally attended with pain. The burning pang of shame, to escape from which life is often sacrificed, follows the consciousness of such discovery, as surely as one vital function constantly succeeds to another. Pride, vanity, sensuality, or thoughtless hilarity, may distract the attention, and beguile the pain; but they are subject to control from *ennui*, from sickness, and from approaching death. The consciousness of a right performance of duties, of possessing, in consequence of continual exertion, an improved power of self-control, of contributing to the welfare of many,

of increasing the general good, of meriting and of obtaining fervent gratitude, the admiration of the accomplished, the respect of the wise, the love of the good, is universally attended with pleasure. This adaptation of pleasure and pain to certain acts dependent on our judgment and our will is a demonstration, above all modes of syllogism, of the eternal immutable foundation of all moral duties. It warns us to obey the ordinance of the all-seeing Ordainer; who surely beholds the system which exists but by his law; whose detection no secrecy can evade, no artifice deceive; whose approbation must surpass all human applause, as the wonders of his works exceed the limits of his creatures' faculties. A more extended view of our physical and moral relations suggests a confident belief, which the revelation of CHRIST confirms, that our relation to the Author of natural and moral order will not cease with the dissolution of our forms in death; but that our conduct in this state of existence bears relation to our destiny in another. That conduct which the order of nature suggests, the gospel solemnly sanctions and commands; and denounces to those who violate the law, judgment after death; but to the obedient, happiness in a life to come.

I have thus pointed out the true foundation of moral duty, with a view to impress on the minds of various persons a conviction that, whatever be the theory of religion or of morals which their education or inquiry may induce them to adopt, the obligation is the same in all, unchangeable, and indispensable.

It is, then, our duty towards God, as well as towards man, to promote the welfare of other men, according to our judgment and ability; duly applying our attention, our ingenuity, our knowledge,

our strength, and our wealth, to this purpose. It is, however, reasonable, that this exertion should be limited by such a regard to our own comforts, as may secure us against any diminution of such ability.

A perception that a thing ought to be done, or a law which commands it, does not necessarily suggest the mode in which it should be performed. It is enacted, that an enemy should be opposed ; a marsh drained ; a public building erected. The modes must be devised by generals, by engineers, and architects : and in order that their designs may be well executed, men must be trained and exercised in the several occupations. If the precise mode of conduct, which is preferable on all occasions, were fully and clearly pointed out ; occasion for the exercise of reason would be wanting. This exercise of reason, to devise the best mode of performing an unquestionable duty, is necessarily the first step toward the performance.

But all have not equal power to devise, for the faculties of minds are various. All have not equal leisure to devise, for the conditions of society are various. It is, then, the plain duty of those who possess superior faculties, and superior leisure, to devote such faculties and leisure to the ascertainment of the modes most simply practical, and most widely beneficial.

A Moor purchases a number of slaves. Not knowing their language, he conducts them to a court surrounded with workshops, and opening to a garden. He exhibits implements of several trades, and garden tools ; points to cloth and leather ; to scissars, knives, thread, and other instruments ; to wood marked with lines for the saw ; to boards and planes : places a scythe on a grass plot which requires to be mowed, a spade in unbroken soil. On one hand he shews comfortable apartments, with preparation for a repast :

on the other, narrow dungeons, with whips and chains. He then departs, and leaves them to act according to their comprehension of his signs. He returns after an absence of several hours, and finds that the cloth and leather is untouched; every implement remains where he had left it; neither sawing, nor planing, nor digging, nor mowing, are performed. He sends them to the dungeons, and provides coarse and scanty fare. They cannot allege that their hard fare and bad lodging might not have been avoided, had they chosen to act according to the signs which they could not fail to understand. The Moorish master brings another party of slaves to the same place, makes the same signs, and departs as before. One presently takes one implement, and one another; each according to his strength or skill. The taylor's, shoemaker's, carpenter's, gardener's work is done. The Moor returns, surveys the work, and leads these slaves to the comfortable lodgings, and to the refectory. The former party see what passes, through the grates of their dungeons. They have now increased experience. Upon a second trial, they will surely act like their industrious successors. But of men, before whom Providence has placed wealth, and leisure, and intellectual endowments; who know, from abundant experience, that the disuse of them is attended with *ennui*, the misuse with various misery, and with self-condemnation; who know that vice and luxury involve nations in ruin; who are fully assured that the labours of beneficence produce double blessings, both to the giver and the receiver; that industry and virtue render all societies flourishing and happy; how few profit by experience! how few devote their time to the performance of manifest duties! Of men, with the gospel of mercy in their hands, with its mysteries frequent in their mouths,

how few imbibe the influence of its holy spirit, the spirit of sanctifying charity !

It is not intended to advance a vague general complaint against the times, or to assert that benevolence is generally wanting. Perhaps no period, of equal refinement, luxury, dissipation, and corruption, ever comprehended an union of so much benevolence with so much selfishness. The wand of charity divides the rock of avarice with a touch, and wealth flows forth like a torrent. Would that it could with equal facility diffuse life over the desert of indolence, and bring forth a healthful harvest of activity, without the rankness of presumption, and of zeal, without the gross weeds of fanaticism.

The first duty of those who possess wealth and leisure, towards God the author of moral order, and toward society, is the study of the best means of promoting the good of individuals, consistently with that of the public.

Rules, founded on reason and experience, for the direction of prudence toward the ascertainment and maintenance of the rights of individuals, of the public, and of the state, in relation to other states, compose the science of legislation. Rules for the direction of the courage and activity of numbers, to purposes of attack and defence, constitute the science of war. It is the duty of all who are, or who expect to become, statesmen, to study the science of legislation ; and of those who lead, or aspire to lead in battle, to study the science of war. But rules for the direction of charity toward the production of the greatest possible happiness in all ranks of society, have not been so carefully collected and arranged, as to obtain the name of science.

As justice, reduced to rules, becomes the subject of legal science ; so charity, reduced to rules, may be

considered as the subject of the science of beneficence. This science might have been superfluous in patriarchal days, while yet the acknowledged ties of kindred bound man to man. When the Deity gave express instructions to law-givers, and law-ex-pounders, in every moral and political difficulty, the science of ethics was unnecessary.

The early adoption of the system of slavery gave a modification to the relations of rich and poor, which made the number of independent poor much less considerable amongst the nations of antiquity, with whom it seems to have prevailed universally, than amongst those of modern Europe, where it is now generally abolished. Hence, beneficence to the poor, though generally recommended by the antient moralists, is not systematised, or reduced to practical rules for collecting and disposing means, and for combining operations, to the attainment of a definite end. The sphere of sympathy was so circumscribed by slavery, and so darkened by religious error, that these causes fully suffice to account for the tardy advances of moral science, pointed out by Puffendorff, and his commentator Barbeyrac. Religious error has, in great measure, yielded to the day-spring of christianity; and slavery has shrunk from its advances. Its operations, however, like the great changes of nature, though regular and constant, have been imperceptibly gradual and slow.

Plato, in the fifth book of his ideal Republic, introduces Socrates recommending the abolition of the practice of enslaving captives taken in war, upon the obvious principle of reciprocal advantage. But his truths, intermixed with abstruse reveries, were not calculated to influence the practice of mankind.

The modification of slavery by sacred law among the Jews might be supposed to have elevated their

feelings, and to have enlarged their views in this respect above those of other nations. It is probable, that some of the first and most zealous Jewish converts to christianity were of the Essene sect : whom Josephus describes as men of austere sanctity, avoiding towns and crowds ; seeking retirement even in the desert ; professing perfect equality before God, with property in common ; devoted to pious meditation. These were ready prepared to receive the commandments which silenced the Pharisees and Sadducees.* Matt. xxii. “Thou shalt love the
 “ LORD thy GOD with all thy heart, with all thy
 “ soul, and with all thy mind. Thou shalt love thy
 “ neighbour as thyself. Whosoever shall exalt him-
 “ self, shall be abased, and he that shall humble
 “ himself, shall be exalted ?” Accordingly, an early effect of the progress of christianity was the discontinuance of the practice of enslaving captives.

“ As it was the custom of enslaving captives taken
 “ in war, that was probably the foundation, and
 “ certainty the support, for many ages, of this not
 “ more iniquitous than impolitic system ; so it seems
 “ that the disuse of the ancient practice of converting
 “ captivity into slavery led the way to its ultimate
 “ abolition.”†

“ Under the Saxon government, there were a sort
 “ of people in a condition of downright servitude ;
 “ belonging, both they and their children, and effects,
 “ to the lord of the soil, like *the rest* of the cattle or
 “ stock upon it.”‡ It seems that in the feuds of

* Christianis in universum placuit bello inter ipsos orto captos servos, non fieri, &c. Sed et Essenis a quibus ortum primi Christiani duxere. Grotius de Jure B. and P. l. iii. c. 7. et Annot.

† Sir T. Eden, State of the Poor. p. 6.

‡ Blackstone, b. ii. c. 6.

those times, the poor, together with their children, were often seized by force, and sold for slaves.* The villeins of the feudal system resembled the Spartan helotes, employed in rustic works of the most sordid kind, their rugged masters esteeming war the only honourable employment. These villeins were transferable by deed; and the lord might beat them with impunity, but not kill them.† So in the Jewish law, “if a man smite his servant
“with a rod, and he die under his hand, he shall be
“surely punished; notwithstanding, if he continue a
“a day or two, he shall not be punished, for he is
“his money.”‡

Villinage gave way to the progress of refinement, and to the reformation of religion; so that “when
“virtually abolished by the statute of Charles II. §
“there was hardly one villein left in the nation.
“Sir T. Smith, secretary to Edward VI., testifies
“that he never knew any villein in gross throughout
“the realm; and the few villeins regardant that
“were then remaining, were such only as had be-
“longed to bishops, monasteries, or other ecclesiastical
“corporations, in the preceding times of popery.
“For the holy fathers, monks, and friars, had, in
“their confessions, and especially in their extreme
“and deadly sickness, convinced the laity how dan-
“gerous a practice it was for one christian man to
“hold another in bondage; so that temporal men

* Henry's History of Great-Britain, v. iv. p. 340.

† “He was liable to some penalty, though generally but to a
“small one. Such slaves could acquire nothing but their daily
“maintenance. This species of slavery still subsists in Russia, Po-
“land, Hungary, Bohemia, Moravia, and other parts of Germany.”
—A. Smith, b. iii. c. 2, p. 88.

‡ Exodus xxi. 20.

§ Blackstone, b. ii. c. 6, p. 96.

“ by little and little, by reason of that terror in their
 “ consciences, were glad to manumit all their villeins.
 “ But the said holy fathers, with the abbots and
 “ priors, did not in like sort by theirs ; for they also
 “ had a scruple in conscience to impoverish and
 “ despoil the church so much as to manumit such as
 “ were bound to their churches, or to the manors
 “ which the church had gotten, and so kept their
 “ villeins still.”

But slaves and villeins were secure from absolute want. Seneca, speaking of mutual kindness between masters and slaves, says,* “ there are some
 “ things with which a master must provide his slave,
 “ as food and clothing; but no one will call this
 “ charity or kindness. Chrysippus says, a slave is
 “ only a perpetual servant. Diogenes had a slave
 “ who ran away.† The master was told where the
 “ slave was to be found, but he would not be at the
 “ pains to bring him back. ‘ If Manes can live
 “ independent of Diogenes,’ said the philosopher, ‘ I
 “ should be ashamed not to be able to live indepen-
 “ dent of Manes.’ A family establishment requires
 “ great expense ; food† is to be provided for many
 “ ravenous stomachs, and clothing to be purchased.”

“ In Arabia, where every man who is not a master
 “ is a slave, prompted by a regard for himself, as
 “ well as by better motives, the slave is solicitous to
 “ conciliate the regards of his master; who, influenced
 “ by the same motives, is at equal pains to secure the
 “ attachment and fidelity of his slave. The former

* De Beneficiis, c. 22. † Seneca de Tranquillitate Animi, c. 8.

† “ The experience of all ages and nations, I believe, demonstrates
 “ that the work done by slaves, though it appear to cost only their
 “ maintenance, is, in the end, the dearest of any.”—A. Smith,
 Wealth of Nations, b. iii. c. 2.

“ counts with confidence on the faithful service of the
 “ latter, as he in his turn does on the care and kind-
 “ ness of his master, and that at any rate he shall
 “ never feel the want of food and raiment.”

While the system of villenage gradually sunk into decay, the poor had recourse to private charity for support. “ Though it appears, by the mirrour,
 “ that, by the common law, the poor were to be sus-
 “ tained by parsons, rectors of the church, and the
 “ parishioners, so that none die for default of sus-
 “ tenance; and though by the statutes of 12 R. II.
 “ and 19 H. VII. the poor are directed to abide
 “ in the cities or towns where they are born, or such
 “ wherein they had dwelt for three years (which
 “ seem to be the first rudiments of parish settlements);
 “ yet till statute 27 H. VIII. I find no compulsory
 “ method marked out for the purpose. The mo-
 “ nasteries were at this time their principal resource;
 “ and among other bad effects which attended these
 “ institutions, it was not, perhaps, one of the least,
 “ that they supported and fed a very numerous *and*
 “ *very idle poor*, whose sustenance depended upon
 “ what was daily distributed in alms at the gates of
 “ the religious houses. But upon the total disso-
 “ lution of these, the inconvenience of thus encou-
 “ raging the poor in habits of indolence and beggary
 “ was quickly felt throughout the kingdom, and
 “ abundance of statutes were made in the reigns of
 “ Henry VIII. and his children, for providing for
 “ the poor and impotent; which, the preambles to
 “ some of them recite, had of late years greatly in-
 “ creased. To provide in some measure for these
 “ in and about the metropolis, Edward VI. founded
 “ three royal hospitals; Christ’s and St. Thomas’s,
 “ for the relief of the impotent through infancy and
 “ sickness; and Bridewell, for the punishment and

“ employment of the vigorous and idle. But these
 “ were far from sufficient for the care of the poor
 “ throughout the kingdom at large; therefore, after
 “ many fruitless experiments, by statute 43 Eliza-
 “ beth, overseers of the poor were appointed in
 “ every parish.”*

But if the existence of the system of slavery or villenage made the necessity of a systematic establishment for the relief of the poor and impotent less urgent than it seems to have become upon the abolition of such practices; yet it is most certain, that the poverty of freemen was, during the prevalence of both, very abundant, and various modes were adopted, in different countries and at different periods, for its relief.

The necessity for mutual aid exists to a great extent in the most uncivilized period. The successful hunter imparts to the less fortunate savage a portion of the produce of the chase. The earliest histories of all nations exhibit various pictures of wretchedness dependent upon charity: the maxims of the earliest moralists, the dogmas of the ministers of every diversity of religion, the ordinances of legislators, from the earliest to the latest periods, have been directed to induce, to enjoin, to impel, those who are blessed with a superior share of the enjoyments of life, to extend succour to the poor and the afflicted.

Perhaps the best recommendation of any scheme for the advancement of any art or science, or of any social advantage, may be derived from a general view of former efforts directed to the same end, and from exhibiting, (if possible,) in the scheme proposed, the good preserved, which has prevailed in, and been common to, prior plans and undertakings ;

* Blackstone's Commentaries, b. i. c. 9, p. 359.

the defects removed, and benefits supplied, which have relation to the original principles, but were unattainable by means originally adopted.

A short survey of different maxims and means, adopted in various times and countries, for the relief of the poor, although we should discover merely inadequate views and abortive experiments, may point to general principles, and possibly guide to some useful and practical conclusion.

*Poor Laws, and Exhortations to Beneficence,
of Moses.*

It is a beautiful characteristic of the law of Moses, that its foundation is natural affection, which it continually stimulates to good, and supplies with bonds interwoven with every arrangement of social life. The love of kindred, and the love of their common country, are sanctified and enforced with all the energy of holiness. The decalogue consists of two strongly-marked divisions. The first is directed to the subjugation of selfishness, by elevating the mind of man to the contemplation of the great Spirit, the one pure God. The second commences by directing the benevolent affections to the nearest relative.

Servitude, as well as every other contract, is limited to the term of six years. “If thou buy
“a Hebrew servant, six years shall he serve thee,
“and in the seventh, he shall go out free for nothing.
“If he came in by himself, he shall go out by himself; if he were married, then his wife shall go
“out with him. If his master have given him a
“wife, and she have borne him sons and daughters,
“the wife and her children shall be her master’s;
“and he shall go out by himself.” A maid servant who remains unmarried, is also to be set free without money. Deut. xxi.

“ At the end of every seven years, thou shalt
 “ make a release. Every creditor that lendeth
 “ aught unto his neighbour, shall release it : he shall
 “ not exact it of his neighbour, or of his brother,
 “ because it is the LORD’s release. Of a foreigner,
 “ thou mayest exact it again; but that which is
 “ thine with thy brother, thine hand shall release;
 “ *to the end that* there be no poor among you.”

Deut. xv. 1, &c. Our translation is, “ save when
 there is no poor “ among you,” which is not intelli-
 gible. The translation above, is accordingly given
 in the margin. The Greek is “ *ὅτι οὐκ ἔσται ἐν σοὶ*
ἐνδεής :” and the Latin, “ *Quia non erit in te egenus.*”
 “ For there shall not be a poor man among you.”

In this sabbatic year all agriculture was to be
 suspended ; and all the spontaneous products of the
 earth to be left to the poor, the orphan, and the
 stranger. Exodus xxiii. 10. Also, Lev. xxv. 6.
 This fallowing may possibly have been servi-
 ceable to the soil. The regulation certainly tended
 to form provident habits ; for the maintenance of the
 population during this year wholly depended on
 stores previously provided ; and the habit of pro-
 spective care might have been security against times
 of dearth.

The fiftieth year, called Jubilee or Yobel, because
 it restored every thing to its pristine state, provided
 also for the poor. “ Ye shall hallow the fiftieth
 “ year, and proclaim liberty throughout all the
 “ land unto all the inhabitants thereof : it shall be
 “ a jubilee unto you ; and ye shall return every man
 “ unto his possession ; and ye shall return every man
 “ unto his family.” Thus conveyances in fee to a
 man and his heirs for ever were forbidden ; and
 freeholds were only transferable for a period of
 forty-nine years. Jews are likewise forbidden to

sell themselves as perpetual slaves ; but they may engage to serve a stranger till the year of the next jubilee. This year always following a sabbatarian year, was a year of no produce ; and extraordinary exertion was requisite to provide against it. “ Ye
 “ shall not sow, neither reap that which groweth of
 “ itself in it. If thy brother be waxen poor, and
 “ hath sold away his possession, and have none to
 “ redeem it ; in the jubilee he shall return to his
 “ possession.”

“ If thy brother be waxen poor, and be sold unto
 “ thee, thou shalt not compel him to serve thee as a
 “ bond servant, but as an hired servant ; and he
 “ shall serve thee unto the year of jubilee, and then
 “ shall he depart from thee, both he and his children,
 “ &c. Moreover, of the children of the strangers
 “ that do sojourn amongst you, of them shall ye
 “ buy, and of their families : and ye shall take them
 “ as an inheritance for your children after you to
 “ inherit them for a possession. They shall be your
 “ bondsmen for ever : but over your brethren the
 “ children of Israel ye *shall not rule with rigour.*”

Leviticus xxi.*

“ And if thy brother be waxen poor, and fallen
 “ in decay with thee ; then thou shalt relieve him :
 “ yea, though he be a stranger, or a sojourner ; that
 “ he may live with thee. Take thou no usury of him,
 “ or increase ; but fear thy GOD ; that thy brother
 “ may live with thee. Thou shalt not give him thy
 “ money upon usury, nor lend him thy victuals for
 “ increase. I am the LORD your GOD, which brought

* On this point, Wilhelm Zepper, in his *Legum Mosaicarum Forensium Explanatione*, observes, “ Though these civil laws now
 “ cease, yet the moral principle remains, that masters and mistresses
 “ should be mild and gentle with their servants; for shall the condi-
 “ tion of those, for whose sake CHRIST died, be worse than that of
 “ those who lived before his blood was shed for all?”

“ you forth out of the land of Egypt, to give you
 “ the land of Canaan, and to be your God.”

Leviticus xxi. 35, 36.

This charge to charity, without usurious reserve, is delivered with peculiar solemnity, by the duplication of the admonition, and of the warning “ I am
 “ your God.”

“ If there be a poor man, of one of thy brethren
 “ —thou shalt not harden thine heart, nor shut
 “ thine hand from thy poor brother: but thou
 “ shalt open thy hand wide unto him, and shalt
 “ surely lend him sufficient for his need. Beware
 “ that there be not a thought in thy wicked heart,
 “ saying, The seventh year, the year of release is at
 “ hand; and thine eye be evil against thy poor
 “ brother, and thou givest him nought; and he
 “ cry unto the LORD against thee: and it be sin
 “ unto thee. Thou shalt surely give him; and thine
 “ heart shall not be grieved, when thou givest unto
 “ him; because, that for this thing the LORD thy
 “ GOD shall bless thee in all thy works, and in all
 “ that thou puttest thine hand unto.* For the poor
 “ shall never cease out of the land: therefore I
 “ command thee, saying, thou shalt open thine hand
 “ wide unto thy brother, to thy poor, and to thy
 “ needy, in thy land.” Deut. xv.

“ After a layman had paid his first tithes to the
 “ Levites, he was obliged to set aside a second tenth,
 “ or exchange it for an equivalent in money, with
 “ an addition of a fifth part above the value; and to
 “ bring this to Jerusalem, and there make a feast,
 “ and invite, besides his friends and relations, the
 “ priests and the Levites.—*Another tithe* was to be

* This may be reconciled with the former sentence: “ There
 “ shall not be a poor man among you,” by considering those words
 as imperative,—Let not the poor continue in his distress.

“ set by, every third year, and be consumed in
 “ feasts at home, to which they were obliged to
 “ invite the Levites, the poor, fatherless, widows,
 “ and strangers. *Perhaps* this tenth differed in
 “ nothing from the former, but only in this, that
 “ one was spent at home every third year, and the
 “ other at Jerusalem on the other two years, being
 “ a kind of Eucharistical Agapæ, which the Jews
 “ therefore called Mosher Oni, and the Greek
 “ Πρωτοδεκατη, the tenth of the poor.” Univ.
 Hist. vol. i. b. i. c. 7.

Gleanings were to be left for the poor. “ When
 “ ye reap the harvest of your land, thou shalt not
 “ make clean riddance of the corners of thy field
 “ when thou reapest, neither shalt thou gather any
 “ gleanings of thy harvest : thou shalt leave them
 “ unto the poor, and to the stranger. I am the
 “ LORD your GOD.” Lev. xxiii. 22. “ And
 “ thou shalt not glean thy vineyard, neither shalt
 “ thou gather every grape of thy vineyard ; thou
 “ shalt leave them for the poor and stranger. I am
 “ the LORD your GOD.”

The Essenes, a philosophical sect among the Jews,
 are said, by F. Josephus, to have governed all their
 acts in this life, with a constant reference to another.
 “ These men are despisers of riches : it is a law
 “ among them, that those who come to them must
 “ let what they have be common to the whole order ;
 “ insomuch that among them all there is no ap-
 “ pearance of poverty.” In general, “ they do
 “ nothing, but according to the injunctions of their
 “ curators. Only these two things are done among
 “ them, at every one’s own free will ; which are, to
 “ assist those that want, and to shew mercy. For
 “ they are permitted of their own accord to afford
 “ succour to such as deserve it, when they stand in

LANE. os. per 1000
ed per c. 1000
MORI

; and to bestow food on those that are in distress. But they cannot give any thing to their "kindred without the curators." Wars of the Jews, book ii. c. 8.

*Systematic Beneficence in Ancient China.
Confucius. Modern China.*

The Jesuits, who have translated into Latin the "Maxims of Confucius," dedicated to Louis XIV., in the prefixed life, state the philosopher to have been born 551 years before CHRIST; and particularly extol his modesty, in professing that the doctrine which he delivers is not his own, but that of two admirable monarchs and legislators, Yao and Xun, who lived fifteen hundred years before him. These monarchs are said to have devoted their lives to God and the poor; "ut cælo fervirent, et egentioribus subvenirent." The hunger of my people is my hunger, said Yao, and the sin of my people is my sin.*

The foundation of good government, says Confucius, is to be laid in the good conduct of domestic affairs. For how shall he exact rectitude from subjects, who has never observed, nor maintained it at home? "If the king has honoured his parents, and the elders of his relatives, at home; the example of his obedience will influence his people, and insure their reverence and subjection. If the

* The birth of Moses is commonly said to have been 1371 years before CHRIST. The reign of Yao is 2337 A. C.; somewhat prior to the supposed period of the erection of the Egyptian pyramids. It is not impossible, that the wisdom, both of Moses and of Yao, might be derived from the patriarchal fount. It is also possible, that the precepts of the Jewish lawgiver may have found their way to China, before the days of Confucius, and have been blended with those of Yao and Xun.

“ king be humane and charitable toward the
 “ orphans and the helpless of his household, his
 “ people will imitate his conduct, and every one
 “ will be a cherisher of the infirm and friendless.”

P. 25. b. i. A note adds, “ Christian Europe may
 “ well admire the ancient piety of these heathens.”

Their books of offices make frequent mention of the
 practice of Yao and Xun, and indeed of other
 monarchs, to change their dress of solemnity, after
 the offering of sacrifices, and to go about amongst
 those who were infirm from age, affording them, with
 their own hands, various kinds of aid: Nor was this
 assistance confined merely to the aged, for it is
 expressly said to have been extended to all the
 wretched, to widows, to orphans, the dumb, the
 blind, the maimed, and the diseased. “ Let this rule
 “ be the measure for your conduct to others. Re-
 “ member what you wish others to do towards you,
 “ or what you wish them not to do, they each and
 “ all wish you to do, or not to do, towards them.
 “ What you condemn in your superiors, do not to
 “ your inferiors; what you have noted hateful in
 “ your predecessors, let not your successors find
 “ cause to blame in you; what you blame in those
 “ on your right, do not to those on your left. In
 “ a word, do not to another, what you would not
 “ that he should do to you. A prince, observing
 “ this rule, will have one heart and one soul with
 “ his people: he will be more justly stiled their
 “ father, than their LORD.” P. 26. l. i. “ Let
 “ a monarch limit his expenditure, taking away
 “ superfluous and useless occasions of waste. But
 “ let him be bountiful to his subjects, who need his
 “ aid, extending a paternal care, raising the afflicted
 “ in want, in hunger, in sickness, or other cala-
 “ mity: so shall his subjects venerate and love him

“ as a father.” P. 4. l. ii. Czu Cum, a disciple of Confucius, consults him, whether the piety or virtue of a rich man is to be estimated according to his alms. “ It is not virtue,” says Confucius, “ unless the principle or motive of action be holiness.” “ That sanctity, charity, or piety, which I require, O my disciple, is a fixed habit or affection of the mind, consonant with reason, whereby a man wholly subjugates all selfish feelings, and becomes ever anxious for the good of others ; identifying the good of his neighbour with his own, rejoicing in his prosperity, and grieving for his adversity, as if it happened to himself. This was the aim of Yao and Xun ; yet they owned that their efforts were unequal to the accomplishment of this great purification.”

From these remarkable sentences it sufficiently appears, that a considerable revenue was applied to the relief of the infirm and needy in China in the earliest times ; and the principles of charity were well understood.

Barrow estimates the population of modern China at three hundred millions, allowing two hundred and fifty-six persons to a square mile. They are subject to dreadful famines, by which “ a whole province is sometimes half depopulated ; wretched parents are reduced, by imperious want, to sell or destroy their offspring, and children to put an end, by violence, to the sufferings of their aged and infirm parents.” These calamities he attributes, among other causes, to the division of land to all, that all may barely provide for themselves the articles of first necessity for subsistence. “ There are no great farmers who store their grain, to throw into the market in seasons of scarcity. In such seasons the only resource is that of the government opening its magazines : this is seldom

“adequate to the wants of the people.” “Although
 “in China the public law be not established, of the
 “*jus trium liberorum*, by which every Roman ci-
 “tizen, having three children, was entitled to certain
 “privileges and immunities; yet every male child
 “may be provided for, and receive a stipend, from
 “the moment of his birth, by his name being en-
 “rolled on the military list.” This may, perhaps,
 be not only a convenient mode of easing the burthen
 of large families to the poor, but may likewise
 prove to be the most effectual and least oppressive
 method of raising recruits for fleets and armies.

M. De Paw, speaking of the Jesuits’ account of
 the Chinese population, observes, “Il faut que le
 “P. Parenin se soit convaincu, pendant le séjour
 “qu’ il a fait à la Chine, que la fureur de mutiler
 “les enfants est encore plus commune qu’on ne
 “pourroit le croire; puisqu’ il tache d’expliquer
 “par la comment Polygamie peutetre si fort en
 “vogue dans un pays où il ne naît certainement
 “pas plus de filles que de garçons. (Lettres Edi-
 “fiantes, 26 Recueil.) Mais comme presque tous
 “les enfants qu’on y étouffe, qu’on y jette dans les
 “rivières, où qu’on porte à la voirie, sont des filles,
 “cela laisse subsister la difficulté dans sa force; car
 “enfin on y massacre plus d’individus du sexe
 “feminin qu’on n’y chatre de males.—Il y a à la
 “Chine une multitude d’hommes qui vivent dans le
 “celibat; on y compte plus d’un million de moines
 “dont la plupart sont Mendians, & dont il n’y a
 “aucun qui soit marié: les voleurs qui inondent les
 “provinces n’ont pas de famille: enfin les maitres ne
 “permettent pas le mariage aux esclaves, et le nombre
 “des esclaves est tres grand.”

Barrow calculates that near nine thousand infants
 are annually destroyed in Peking alone. “It is

“probable that extreme poverty and hopeless in-
 “digeance, the frequent experience of direful famines,
 “and the scenes of misery and calamity occasioned
 “by them, acting on minds whose affections are not
 “very powerful, induce this unnatural crime, which
 “common custom has encouraged, and which is not
 “prohibited by positive law. Almost all the in-
 “fants that are exposed are females, who are the
 “least able to provide for themselves, and the least
 “profitable to their parents; and the practice is
 “most frequent in crowded cities, where not only
 “poverty more commonly prevails, but so many
 “examples daily occur of inhumanity, of summary
 “punishments, acts of violence and cruelty, that the
 “mind becomes callous, and habituated to scenes
 “that once would have shocked, &c.”

“How weak in reality must be the boasted filial
 “affection of the Chinese for their parents, who
 “scruple not to be the murderers of their own
 “children. Filial piety among them may be rather
 “considered in the light of an ancient precept, car-
 “rying with it the weight of positive law, than the
 “effect of sentiment.”

“I am informed, that foundling hospitals do exist
 “in China, but that they are on a small scale, being
 “raised and supported by donations of individuals;
 “and their continuance is, therefore, as precarious as
 “the wealth of their charitable founders.”—Travels
 in China, c. iv.

The allotment of small portions of land, by way
 of or in lieu of poor-rates, appears to promote a
 kind of starving industry, which co-operates, with the
 custom of infanticide, to force the growth of a most
 wretched population. Charity can never thrive
 amidst customs, against which reason, not less than
 humanity, revolts.

Charity amongst other ancient and modern Asiatics.

The best maxims and regulations of civil polity of the ancient Egyptians may, probably, be incorporated with the laws of Moses. “ Their laws are highly commended by Strabo and Diodorus; and it is none of the least commendations of them, that Solon and Lycurgus borrowed so many of their constitutions from them, and for the prudent management of their government; as the continuance of their state so long in peace and quietness is an invincible demonstration of it; so the report given of them in scripture adds a further testimony to it, for therein the King of Egypt is called ‘ the son of the Wise.’ Isaiah xix. 11. Moses, probably, excelled the most renowned of the Grecian philosophers in that very learning wherewith they made so great a noise in the world, which was originally Egyptian; as is evident in the whole series of the Grecian philosophers, who went, age after age, to Egypt to get some scraps of that learning there, which Moses could not but have full meals of, because of his high place, great interest, and power in Egypt.” Stillingfleet’s *Orig. Sacrae*, b. ii. s. 7.

The laws and maxims of religion delivered to the Persians by Zerduht or Zoroaster, in the days of Gushtasp or Hystaspes, or of Darius his son, about five hundred years before CHRIST, were clearly borrowed from the Jewish code. Zerduht appears to have been a pupil, associate, or servant, of some Jewish prophet or priest, probably of Ezra. The mass of singular extravagance, entitled *Zendavesta*, translated into French from the ancient language by

Monfieur Anquetil du Perron, although very curious, feems lefs calculated to procure refpect for the name of Zoroafter, than the abridgement of his doctrines in modern Perfian, called the Sad-der, tranflated into Latin by Mr. T. Hyde.* The exhortations to charity are frequent, but often accompanied with fantaftic qualifications. The work is divided into one hundred chapters or gates, as the name Sad-der imports. Gate 21. "It is the duty
 " of the religious at all meal times to feed the faithful, that is to fay, the virtuous and pious, but not
 " the vicious; for it is a principle of the true religion,
 " that to feed the hungry, with a pious motive, is an
 " act of high merit, if goodnefs in others, and not
 " fin, be thereby promoted."

Gate 35. "When you eat bread, fet apart three
 " mouthfuls for the dogs; and when your bread is
 " eaten, give thefe morsels to a dog, and beat him
 " not; for of all the poor creatures through land
 " or fea, none is poorer than a dog."

Gate 25. "Abftain from immoderate fasting;
 " for to be without food from morning to night is
 " not good, nor prefcribed by religion! Our fasting
 " confifts in this, to abftain from fin."

The latter has a plainnefs of good fenfe, which feems to belong to a ftructure of different character from that of the former gate.

Among the precepts of Zerdusht, relative to the duties of priefts, enumerated in the Ancient Universal History, vol. ii. b. 1, p. 79, is the following:
 " He (the prieft) is to take the layman's tithe, i. e.
 " the tenth of all that he has, but not to his own

* Veterum Perfarum eorumque Magorum liber Sad-der, Interprete Thomâ Hyde, S. T. D. Ling. Hebr. in Univ. Oxon. Prof. Reg. &c. A collection of Canons and Precepts of Zerdusht, made by a Deltur, or High Prieft, in verfe.

“use; for he is to consider himself as the almoner of
 “God, who makes use of him only to dispense to the
 “poor the tribute paid by the rich.”

In the Alcoran, recommendations of charity occur frequently. The following is an entire chapter, the 117th.

“What thinkest thou of him who denieth the
 “future judgment as a falsehood? It is he who
 “pusheth away the orphan, and stirreth not up others
 “to feed the poor. Wo be unto those who pray,
 “and who are negligent at their prayer; who play
 “the hypocrite, and deny necessaries to the needy.”

In chap. 4. “Serve God; shew kindness unto
 “parents, and relations, and orphans, and the poor,
 “and your neighbour who is of kin to you, and also
 “your neighbour who is a stranger. We have
 “prepared a shameful punishment for unbelievers,
 “who bestow their wealth in charity to be observed
 “of men.”

Chap. 76. “The just shall drink of a cup of
 “wine, mixed with the water of Cafur (or cam-
 “phor), a fountain whereof the servants of God
 “shall drink. These give food unto the poor, and
 “the orphan, and the bondman, for his sake;
 “saying, we feed you for God’s sake only, we
 “desire no recompense from you, nor any thanks.
 “Wherefore God shall reward them with a garden,
 “and silk garments; and youths, which shall con-
 “tinue for ever in bloom, shall go round to attend
 “them; and they shall be adorned with bracelets of
 “silver; and their Lord shall give them to drink of a
 “pure liquor, &c.” Koran, by Sale.

Preliminary Discourse, sec. 4. “Kalif Omar
 “Ebn Abd’al Aziz used to say, that prayer carries
 “us half way to God, fasting brings us to the door
 “of his palace, and alms procure us admission.

"Hafan, the son of Ali, and grandson of Moham-
 "med, is related to have thrice in his life divided
 "his substance equally between himself and the poor,
 "and twice to have given away all he had.
 "Alms, according to the prescriptions of the Ma-
 "hommedan law, are to be given of five things:
 "1. of cattle, 2. of money, 3. of corn, 4. of fruit,
 "5. of wares sold. Of each of these a certain
 "portion is to be given in alms, being usually
 "one part in forty, or two and a half per cent.
 "But no alms are due for them, unless they amount
 "to a certain quantity or number, nor until a man
 "has been in possession of them eleven months."

In modern Persia* religious beggars appear to abound, encouraged by general indolence, ignorance, and superstition.

Mr. Morier, in his Journey through Persia, &c.
 says, "A circumstance connected with the more per-
 "manent superstitions of Persia occurred during the
 "first part of our stay at Bushire. A derveish
 "settled himself for many days at the door of the
 "assistant resident's house, and did not quit it till
 "he had extorted from the envoy a donation of ten
 "rupees. These men wander from place to place,
 "and, as their demands are sanctioned by long
 "usage, they levy, wherever they go, their esta-
 "blished dues. Mr. Bruce told me, that on his
 "first arrival a derveish came to him, and asked him
 "the sum of ten piastres; he was refused, but he
 "persisted that he would not depart till he should
 "receive it. He accordingly stationed himself at

* Les Asiatiques devancerent les autres peuples. Ils eurent les
 premiers des especes d'hopitaux, qu'on nomma Maraftins. Rhazes
 etoit à la tete de celui de Bagdad; Sabur Ebn Schaled en dirigeoit en
 chef un autre; excepte les voyageurs et indigens, les malades
 n'etoient admis qu'en payant.—Magazin Encycl. Juillet 1813.

“ the door, and commenced his conjuring, crying
 “ Hag, Hag, Hag, unceasingly for days and nights,
 “ till he had worked himself up into a frenzy, in
 “ which his cries became quite horrible. To get
 “ rid of the nuisance, Mr. B. was glad at last to pay
 “ the price which his tormentor originally charged.
 “ Mr. Manesty, the East-India Company’s resident
 “ at Bufforah, was attacked more formidably, and
 “ defended himself with more perseverance, but
 “ without better success. A derveish asked for one
 “ hundred piaſtres, and being of course refused,
 “ settled himself at the door, and remained there two
 “ years; when Mr. M. was forced to yield, and he
 “ paid the sum required. Lord Teignmouth, in an
 “ interesting paper in the Asiatic Researches, vol. iv.
 “ p. 334, mentions a similar custom, (Sitting Dherna)
 “ in a different religious order. Brahmins, even in
 “ Calcutta, have been known to obtain charity or
 “ subsistence from the Hindoos, by posting them-
 “ selves before the door of their houses, with a
 “ declared resolution to remain there until their so-
 “ licitations should be granted. The religious men-
 “ dicants of India have sometimes assembled in a
 “ body of five thousand men.”—A Journey through
 Persia, &c. by James Morier, esq.

Poverty was an object of early legislative notice in
 India. The maxims and regulations respecting it
 (as in the Zendavesta) are mixed with a strange far-
 rago of superstitious mummary. See the laws of
 Menu, son of Brahma, in the works of Sir W. Jones,
 vol. viii. on the mixed classes, and times of distress.

43. “ The following races of Cshatriyas, by their
 “ omission of holy rites, and by seeing no Brahmans,
 “ have gradually sunk among men to the lowest of
 “ the four classes: Paund’racas, Paradas, Pahlavas,
 “ &c. All those men who sprung from the mouth,

“ the arm, the thigh, and the foot of Brahma, but
 “ who became outcasts by having neglected their
 “ duties, are called Dasyus, or plunderers. Their
 “ abode must be out of the town. Their clothes
 “ must be the mantles of the dead.” [This seems to
 be an *ex post facto* denunciation, describing the
 existing state of the poor at the time.] “ Their
 “ dishes broken pots. They must roam from place
 “ to place. Let food be given to them in potsherds,
 “ not by the hands of the giver. Let them not
 “ walk by night in cities.” 75. “ Giving to the
 “ poor is among the six prescribed acts of the first-
 “ born class.” The Levite, the Destour, and the
 Brahman, have, doubtless, a common origin. 96.
 “ A man of the lowest class, who through covetous-
 “ ness lives by the acts of the highest, let the king
 “ instantly banish.” 101. “ Should a Brahman,
 “ afflicted, and pining through want of food, choose
 “ rather to remain fixed in the path of his own duty,
 “ than to adopt the practice of Vaisyas, he may
 “ receive gifts from any person whatever; for by no
 “ sacred rule can it be shewn that absolute purity can
 “ be sullied.” 104. “ He who receives food, when
 “ his life could not otherwise be sustained, from any
 “ man whatever, is no more tainted by sin than the
 “ subtil æther by mud.” But, 109. “ Among the
 “ acts generally disapproved, namely, accepting
 “ presents from low men, &c.; the receipt of pre-
 “ sents is the meanest in this world, and the most
 “ blamed in a Brahman after his present life.” Yet
 in the next chapter on penance it is said, “ These
 “ nine (descriptions of) Brahmans (in sickness, on
 “ a journey, desiring to maintain parents or a pre-
 “ ceptor, &c.) let mankind consider as virtuous men-
 “ dicants, called Snatacas; and to relieve their wants,
 “ let gifts of cattle or gold be presented to them in

“ proportion to their learning.” On *Æconomicks*. 190. “ A twice-born man (a Brahman), void of true devotion, and not having read the Veda, yet eager to take a gift, sinks down together with it, as with a boat of stone in deep water.” 226. “ Let each wealthy man continually perform the sacred rites : if he meet with fit objects of benevolence, let him constantly bestow gifts on them, both at sacrifices and consecrations, to the best of his power, and with a cheerful heart.” 228. “ Such a gift, how small soever, bestowed on request, without grudging, passes to a worthy object, who will secure the giver from all evil.” 236. “ Let not a man be proud of his rigorous devotion ; having made a donation, let him never proclaim it ; by proclaiming a largess, its fruit is destroyed.”

Maxims and Regulations, relative to Poverty and Charity, in Ancient Greece.

Individuals differ greatly in capacity, in quickness of sensibility, in power of attention, and consequently in acquirement. Nations differ no less in these, and other physical and moral qualities. But these are differences of degree, not of kind. The same circumstances, at different periods, and in different countries, will generally be found to operate as causes nearly in the same manner. Similar events excite similar emotions ; similar wants lead to the adoption of similar expedients. The moral maxims which sympathy has approved in China or Peru will hardly be alien to the bosom of an Englishman. Want and infirmity belong to man in all stages of society. Instinctive sympathy, and probably some faint traces of primitive revelation, or supernatural instruction, prompt all men to devise means for their relief. Some barbarians are said to destroy the

sick and decrepit, to save them from the fangs of wild beasts. Men oppressed by famine have agreed to sacrifice a part of their number to preserve the remainder. But such instances of desperate extremity afford no generally applicable exception to the observed influence of social sympathy. A similarity of institutions, having relation to circumstances common to all nations, might be expected to occur in each, even if sacred writings, and common tradition, did not point to a common origin.

A most ancient law of the Athenians commands* charity to strangers. It is referred to Buzyges, who first taught the use of the plough. The temple of the Eumenides, and that of Minerva, and another consecrated to Theseus, afforded aylum to distressed strangers. In the market-place, was an altar to Mercy.† It is noticed by Diodorus Siculus, in a fine speech of Nicolaus, an aged Syracusan, pleading against a proposal of Diocles to slaughter the Athenian generals their prisoners in cold blood, and contrary to the faith of their capitulation. The oration contains many pathetic passages, recommending mercy towards the afflicted. “Let not this praise be
“denied to your country, O Syracusans! wherever
“its glory shall be recorded amongst mortals, that
“you have vanquished the Athenians not only by
“your arms, but by your clemency. It will thus
“appear, that they who boast their superiority in
“civilization to all others, are especially beholden
“to your benevolence; and that the nation which
“first consecrated an altar to mercy, found mercy
“itself in this city of Syracusans.” Diod. Sic. Bib. Hist. l. xiii. p. 559. This altar is said to have

* Κοινωνεῖν κατὰ τὸν βίον ὕδατος ἢ πυρός.

S. Petiti, *Leges Atticae*, p. 55. 557.

† Ἀθηναίοις δὲ ἐν τῇ ἀγορᾷ—καὶ Ἐλεον βωμῶς.

Pausanias.

been founded by the descendants of Hercules. It is nobly described by Statius, in lines which may be wished to have proceeded from the pen of Virgil, that they might be more familiarly known.

Urbe fuit mediâ, nulli concessa potentum,
Ara Deûm ; mitis posuit clementia sedem,
Et miseri fecêre sacram. Sine supplice nunquam,
Illa novo ; nullâ damnavit vota repulsâ.
Auditi quicunque rogant ; noctesque diesque.
Ire datum, et solis numen placare querelis.
Nulla autem effigies ; nulli concessa metallo,
Forma Deæ ; mentes habitare et pectora gaudet.
Semper habet trepidos. Semper locus horret egenis
Cætibus ; ignotæ tantum felicibus aræ. *Theb. lib. 12.*

Most sacred mid the sacred city stands
An ancient altar, rais'd by Mercy's hands.
No God of high Olympus gives it name ;
Hallow'd by woe, by woe advanc'd to fame.
Wretches from wretches catch the cheering sound,
Proclaim its praise, and throng the shrine around.
Vainly by none is earnest prayer preferr'd ;
Egyptian, Greek, the free, the slave, is heard.
By night, by day, uncheck'd the crowd appears,
Groans are their off'rings, their libations tears.
Before no form of stone or bronze they bow ;
A God of spirit hears the soul-fraught vow.
A God, whose aid no gilded gifts can lure ;
His favour'd shrine, the hallow'd heart and pure.
Here mis'ry only bends ; the calm and gay
Know not the fane, its vot'ries, or their way.

Here the distressed of various descriptions, strangers and fugitive slaves, assembled, where sacrifice was offered at the public expence, *ιερα τα δημοτελη*.* The Athenian law was particularly indulgent to slaves. They might at any time become free, by paying a known ransom : they might sue their masters for cruelty, and compel them by law to part with them to others. Freed slaves were bound to assist their prostates, *προστατης* or patron ; who, on their failure, might sue them in an action, called

* Commentaries in Petit. *Leges Atticos*, p. 9. Ditto, p. 178. 179.

δικη ἀποζητῶν. He, on his part, was bound to aid them in distress.

Hospitality to distressed strangers was the boast of Grecian cities at all periods ; and no doubt was much abused by rambling mendicants. Even in the days of Homer, their tales were heard with distrust, but their wants were relieved with readiness.

Small is the faith the Prince and Queen ascribe,
Replied Eumæus, to the wandering tribe ;
For needy strangers still to flatt'ry fly,
And want too oft betrays the tongue to lie.* *Od. b. xiv. 145.*

Antinöus, the suitor, observes,

Enough of these our Court already grace,
Of giant stomach and of famish'd face. *b. xvii. 455.*
From all thou begg'st, a bold audacious slave ;
Nor all can give so much as thou canst crave. *535.*

But Ulysses replies,

The Gods assert the poor.

And some of the Court observe,

What if, in this low disguise,
Wander, perhaps, some inmate of the skies.
They, curious oft of mortal actions, deign,
In forms like these, to round the earth and main ;
Just and unjust recording in their mind,
And with sure eyes inspecting all mankind.† *580.*

Massinger, in the Virgin Martyr, probably without a thought of Homer, has,

“ Look on the poor
“ With gentle eyes, for in such habits often
“ Angels desire an alms.”

• Ulysses remarks, p. 18,

Πτωχῷ βέλτιον ἐστὶ καὶ πολλὴν ἢ καὶ ἄγρην,
Δαίτῃ πτωχεύειν.

† Ovid introduces Jupiter declaring,

Summo delabor Olympo,
Et Deus humanâ lustrò sub imagine terras.

Metam. l. i. 213.

Eumæus says,

It never was our guise
To slight the poor, or aught humane despise;
For Jove unfolds our hospitable door;
'Tis Jove that sends the stranger and the poor. *B. xiv. 65.*

The ancient Greeks had temples to Zeus Xenius, Jupiter, the stranger's friend, and Apollo Theoxenius; and sacred rights are mentioned, instituted by Castor and Pollux Theoxenia, to sustain hospitality to strangers. Plato admonishes to protect strangers of all kinds, *τιμωντες ξενιον Δια*, in honour of Jove, the protector of all.* At Athens and Sparta, there were public officers, called *proxeni* and *prostatae*, who provided *proxenia* for new comers. Xenophon, in his *Anabasis*, mentions several cities which sent *xenia*,† or provisions, for the retreating Greeks: l. 5 and 6. Public establishments for the reception of strangers in Crete, called *andreia* or *syssitia*, with sleeping apartments called *κοιμητηρια*, are mentioned by Athenæus; and *phyditia*, and *copides*, and *æela*, of a similar nature, among the Lacedæmonians.† Pausanias mentions

And wandering for the same purpose with Mercury;

Immensa est finemq; potentia cœli
Non habet.
Jupiter huc specie mortali, cumque parente
Venit Atlantiades.

Mille domos adiere; locum requiemq; petentes,
Mille domos clausere feræ; tamen una recepit.]

Metam. l. 8. 63.

* *Προς γαρ Διος ειναι απαντες,
Εειναι τε, πτωχοι τε.* *Æ. 38.*

† See Gulielmi Stuckii *Antiquitates Conviviales*, l. i. p. 90.

Και ξενια Διος πολλαι τιμη και μεγαλαι.

Plutarch de exilio

† The public repasts were called by the Cretans *andreia*, but the Lacedæmonians styled them *phyditia*, either from their ten-

the temple of Æsculapius at Epidaurus, as a kind of medical establishment, to which the sick resorted, apparently, indeed, rather for divine than human aid. But it seems that women who came pregnant, were not allowed to lie in there; nor was there any shelter, in which the dying might be received; and the grove of the God was not allowed to be polluted by death: but in the days of Pausanias,† one Antoninus, a man of senatorial rank, raised buildings there for these purposes. “The poor,” says Menander, “are always deemed to be under the “special protection of the Gods.”

Stobæus has made a large collection of complaints on poverty, and of consolations under it, from numerous Greek writers. “A poor man,” says Diphilus, “is of all the happiest; no apprehension of “change for the worse can torment him.” “O “wretched poverty,” says Theognis, “why, sitting “on my shoulders, dost thou debase my body and “my soul.” He quotes Phintios, a daughter of Calli-

dency to friendship and mutual benevolence, *phyditia* being used instead of *philitia*, or else from their teaching frugality and parsimony, which the word *pheido* signifies. There were fifteen persons to a table, or a few more or less. Each of them was obliged to contribute monthly about a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and a little money, to buy flesh and fish. If any of them happened to offer a sacrifice of first-fruits, or to kill venison, he sent a part of it to the public table. *Plutarch, Life of Lycurgus.*

Cratinus, in Athenæus, says,

Πασι τοις ελθουσιν εν τη κοπιδι θοινασθαι καλως. εκη

All comers feasted nobly in the Copis.

† A. D. 170. Antoninus appears not to have been a christian, for he built temples to Hygeia, and to Æsculapius, and Apollo.

Corinthiaca, lib. ii. p. 135.

Αει νομιζονθ' οι πένητες των θεων.

Menander, in Stobæo, serm. 93.

crates, a writer on female temperance. “ If a poor
“ man reason thus with himself, If I marry and fall
“ sick, how shall my wife be maintained? I would
“ advise him not to marry.”

Although it was considered as a sacred duty to assist strangers in distress, yet idleness and voluntary mendicity were, throughout all antiquity, sufficiently scandalous. Under the almost military discipline of Sparta, all were employed, and all were publicly fed. In Egypt, by the laws of Athens, and of other Grecian cities, a man was pronounced unfit to live, who was not usefully employed.* Yet the infirm poor were in no danger of starving, nor were they under an absolute necessity of seeking precarious supply from casual charity. Every man of property had a number of poor dependents called *pelatæ*, Πελαταί, or Θῆτες, similar to the *clientes* of the Romans; the patron was either *prostates* or *epitropos*: the latter seems to be a patron of superior

* 4 *Ælian* 1. Cleanthes, the stoic philosopher, is said to have been brought to trial before the Areopagus, for living in idleness; and to have been acquitted, upon proof that he worked sometimes for a gardener, and sometimes for a woman who was a baker. *Di. Laert.* 7.

The Δργίας Δίκη was very severe: by the laws of Draco, idleness was punished with death. A slave who would not work, might starve. Μη εἶναι ἀργὸν τρεφεῖν οἰκετὴν. *Petit. Com. in Leg. Att.* 185.

Plato of Laws, b. 11. Let no one be a beggar in our city; but if any one shall undertake to do so, collecting a livelihood by vain supplications, let the overseers of the market drive him from the market; the officers of police from the streets of the city. Let the country magistrates drive him from the country, even beyond our borders, that the state may be purged of such an animal for ever.

Isocrates declaiming against democratic anarchy, and extolling the ancient administration of the republic, in the days of Solon, observes, that then no one was in danger of starving, no one brought shame on the city, by begging of passers in the streets; but now, he adds, the craving poor exceed in number those who possess the means of subsistence. *Isoc. Orat. Areopag.*

character.* If a man lost his patron, he might seek another service, or sell himself as a slave. By a law† against the exposure of children at Thebes, parents who could not maintain their offspring were commanded to bring them to the magistrates, who should rear such children as public slaves.‡ Slaves of the public, engaged in public works, appear to have been numerous in all ancient states. Men falling into poverty from infirmity, which rendered it impossible to engage in servile occupation, might obtain public relief. Suidas says, “those who were “approved by the senate, were allowed daily two “oboli; some say only an obolus; but Philochorus “says, nine drachmæ a month.” Sacred feasts were numerous: in the beginning of every month, feasts of Hecate§ were placed in the streets for the poor. At the Panathenæa, every Athenian colony contributed an ox. Feasts of Theseus gave occa-

* Petit. Com. in Leges Atticas, p. 181.

† Ælian. V. Hist. l. ii. c. 7.

‡ Æschines, amidst invectives against Demosthenes, mentions a ceremony in which the children of those who had died in battle, having been educated at the public expense, were presented in complete armour (at full age) to the people in the Theatre of Bacchus. A herald proclaimed, that in return for their education at the public cost, clothed in their panoply, they were ready to follow the steps of their fathers, to glory or death, for their country.

Προσελθων ὁ κηρυξ, και παραστήσαμενος ἱερὸς ὄψανθες ὡν οἱ πατέρες ἦσαν ἐν τῷ πολέμῳ τετελευτηκόις νεανίσκοις πανοπλία κεκοσμημένους, ἐκηρυττε το καλλιστον κηρυγμα και προστρεπλικωτατον προς αρετην, &c. Κατα ΚΤΗΣΙΦΩΝΤΟΣ, των παλαιων Ρητορων λογοι. Fol. H. Steph. p. 75.

§ Aristophanes' Plutus. Cumberland's Translation, p. 204.

Chremes. “You need only consult Hecate, to know whether “wealth or poverty be preferable. She will tell you that the rich “send her every month a supper, but that the poor snatch it away, “before it is laid upon the able.”

sion to public distribution. Add to these Charistia and Encoenia.* A portion, indeed, of most sacrifices seems to have been allotted to the poor. But from

Chremes describes an Athenian beggar. He addresses Poverty.
 "With what good canst thou supply mankind, except blisters on
 "the legs from the public bagnio, fires, and the cries of half-starved
 "children and old women! together with an army of lice, gnats,
 "and fleas, too numerous to be mustered; which humming round
 "our heads torment us, awakening us, and saying, Arise or starve.
 "Moreover, instead of clothes, we shall have rags; instead of a bed of
 "down, we shall have one of rushes, full of bugs, which will awaken
 "us out of the soundest sleep; instead of a carpet, we shall have
 "a rotten mat; and instead of a pillow, we shall prop our heads
 "with a stone. As to our food we shall exchange bread for mallow
 "branches, and frumenty for the leaves of radishes. Our seats
 "will not be chairs, but the head of a broken jar; and lastly we
 "shall be even compelled to use one side of a broken pitcher instead
 "of a kneading-trough."

Poverty. "You have not been describing my life, but canting
 "forth the life of beggars."

* A specimen of ancient mummers, going about on holidays to collect trifling charities, is preserved by Athenæus. It may prove amusing to observe their resemblance to the chaunters at this day in honour of Bishop Blaize, the saint of wool-combers, &c. and collectors of small gifts on the eves of several holidays.—Athenæus Deipnosoph. l. viii. c. 15, t. iii. p. 326, ed. Schweighauser.

"Have the goodness, friend Ulpian, or any of you gentlemen
 "philologists, to explain the allusion of Ehippius in the verse
 "addressed to the Coronistæ, or Crow Mummers,

'To-morrow we'll dine on the veal of the crow.'

"It refers," said Plutarch, "to a Rhodian custom, which is particularly mentioned by Phœnix of Colophon, a writer of Iambics, who describes certain men going about to collect donations for the crow, and singing or saying,

'My good worthy masters, a pittance bestow,
 Some oatmeal, or barley, or wheat, for the crow;
 A loaf, or a penny, or e'en what you will,
 As fortune your pockets may happen to fill.

'From the poor man a grain of his salt may suffice,
 For your crow swallows all, and is not over nice;
 And the man who can now give his grain, and no more,
 May another day give from a plentiful store.

'Come, my lad, to the door, Plutus nods to our wish,
 And our sweet little mistress comes out with a dish.

various fluctuations of circumstances, bad seasons, &c. great numbers were continually distressed.

She gives us her figs, and she gives us a smile,
Heav'n bless her ! and guard her from sorrow and guile,
And send her a husband of noble degree,
And a boy to be danced on his grand-daddy's knee;
And a girl like herself, all the joy of her mother,*
Who may one day present her with just such another.
God bless your dear hearts all a thousand times o'er!
Thus we carry our crow-song to door after door;
Alternately chaunting we ramble along,
And we treat all who give, or give not, with a song.'

And the song ever concludes,

' My good worthy masters, your pittance bestow,
Your bounty, my good worthy mistresses, throw.
Remember the crow ! he is not over nice,
Do but give as you can, and the gift will suffice.'

Chelidonizing, or swallow-singing, is another method of collecting eleemosynary gifts among the Rhodians; of which Theognis, speaking of sacred rites practised at Rhodes, says, "the collection of alms, which the Rhodians call Chelidonizing, takes place in the month Boedromion, or August. It is so named from the customary song."

' The Swallow, the Swallow is here,
With his back so black, and his belly so white;†
He brings on the pride of the year,
With the gay months of love, and the days of delight.
Come, bring out your good humming stuff;
Of the nice tit-bits let the Swallow partake;
Of good bread and cheese give enough,
And a slice of the right Boedromion cake;
Our hunger, our hunger it twinges;
So give, and give quickly, good masters, I pray;
Or we'll pull off the door from its hinges,
And ecod ! we'll steal young madam away,
She's a nice little pocket-piece darling;
And faith ! 'twill be easy to carry her hence;‡
Away with old prudence so snarling,

* και τω γεροντι παλρι κουρον εις χειρας
και μηρι κουρην εις τα γονα κατθειη.

† Επι γαστρα λευκα καπι νωτα μελαινα.

‡ μικρα μεν εις ραδιωσ μεν οισομεν.

Money and corn were collected by public taxes for monthly distribution, Σιτηρεσιον εμμηνον.

Charitable distributions, analogous to the Roman *sportula*,* were called δειπνα εν σπυρισι, suppers in baskets: on these occasions meat, διανομην κρεως, and money, διανομην αργυρου, were given.

Friendly societies, for common benefit and support, appear to have been of ancient institution, called Εταιρειαι and Συσσιτια. At Naucratis, a city built in Egypt by the Milesians, were daily feasts celebrated in the Prytanæum,† a place dedicated to state affairs, from whence any one might obtain portions

‘ And toss us down freely a handful of pence.

Come, let us partake of your cheer,

And loosen your purse-strings so hearty;

No crafty old grey-beards are near,

But see, we’re a merry boy’s party,

And the Swallow, the Swallow is here!’

This benevolence, or voluntary contribution, was instituted by Cleobulus of Lindos, at a time when public necessity drove the Lindians to the expedient of soliciting a general subscription.

* *Sportula* is said to be derived from Σπαρην a rush.—Dr. Potter considers δειπνα εν σπυρισι as rather corresponding with our Pic Nics than with the Roman *sportula*. Vol. ii. c. xvii. p. 355.

† Not only the famous Prytanæum at Athens, but all public places consecrated to feasting were called Πρωτανεια. On the Κυνοσαγυες hill, near Athens, was an ancient temple dedicated to Hercules, in which foundlings were educated at the public expense. “Quia vero nothus putabatur Hercules, ideo nothi qui neque paterno neque materno genere cives erant exercebantur.”—Suidas. Κυνοσαγυ. Plutarch, in the life of Solon, speaks of a law of Pisistratus for the public support of soldiers maimed in battle. In Suidas, Art. Πρωτανειο, is a short notice of Γερωνια at Athens dedicated to the maintenance of those who had grown old and infirm in the service of the public. Vitruvius mentions *Gerusia* applicable to the same purpose. “Cræsi domus quam Sardiani civibus ad requiescendum ætatis otio; seniorum collegio gerusiam dedicaverunt.”—*Vitruv. Architectura*, l. ii. c. 8.

of food, and allowances of wine, to carry home. Athens was at first divided into four tribes or wards; these were trebly subdivided into Τριτῆς, ἔθνος, and Φρατρία; “and each of these into thirty Γενή, “or families. These were called also Οργεῶνες, “because they participated of the same sacrifices and “worshipped the same Gods together.” The number of the tribes were afterwards encreased to twelve. “The better to maintain a mutual correspondence, “and for the promotion of good fellowship and “kindness amongst them, they had public feasts first “instituted by Solon, where they all met together, “and made merry. These meetings were named from “the persons assembled at them; if the whole tribe “came together, they called it δειπνον φυλετικον; “if only one φράτρία, it was δειπνον φρατρικον.† The frequency of these festive meetings was no doubt favourable to the poor, and they probably multiplied in proportion as the number of the poor increased, yet without any tendency to produce a diminution of the aggregate of poverty. The facility of obtaining casual aid most probably produced an opposite effect, by relaxing industry.

The poor were chiefly Μετοικοι, sojourners, who were subject to taxation; or freeborn citizens, who were under a necessity of serving for wages, Θητες or Πελάλαι. The natural effect of luxury, and of dissolute morals, seems to be a general relaxation of useful exertion; and a consequent rapid increase in the number of the poor. Alms, however, profusely scattered from the tables of luxury, excite little gratitude, ever less in proportion as they are indiscriminate. The continued augmentation of the mass of craving poverty, in a corresponding ratio to

† Potter's Archæologia Græca, c.iii. p. 51.

the sloth and selfishness of the rich, is the disease which necessarily brings destruction on free states; and was, no doubt, a great moral cause of the decline and fall of the Grecian republics.

Maxims and Regulations, relative to Poverty and Charity, in Ancient Rome.

Hospitality to strangers was sanctified by religious honour in Rome, as well as in Greece. The ΖΕΥΣ ΞΕΝΙΟΣ of the one was the Jupiter Hospitalis of the other.

Jupiter, hospitibus nam te dare jura loquuntur. *Virg. Æn. i.*

Ante fores horum stabat Jovis hospitis ara. *Ovid. Met. l. x. 224.*

Testatus jusque fidemque
Hospitiique Deos. *Metam. l. v. 45.*

Cicero writes to his brother Quintius, “Non faciam
“ut illum offendam ne imploret fidem Jovis hospitalis.”

As the Greeks had buildings for the reception of strangers, which Plato notices in his book of laws, called ΞΕΝΩΝΕΣ ΚΑΤΑΓΩΓΑΙ, &c. by the Phrygians, ἀνδρωνες, and by the Cretans, κοιμητηρια, so the Romans had their edifices called *hospitalia*; of which we find this mention in Vitruvius, l. vi.
“Let *domunculæ*, wings or pavilions, be built on
“the right and left of the great mansion, for the re-
“ception of strangers; having separate entrances,
“and beds, and other convenient accommodations,
“that they may not occupy the colonnades.” This building is noticed by Livy, who says, Sextus Tarquin, when he paid his fatal visit to Lucretia, was
“post cœnam in hospitale cubiculum deductus.”

“Nothing seems so truly accordant to the nature
“of man,” says Cicero, “as beneficence and libe-

“ rality. Yet much caution is requisite for its di-
 “ rection. For it is needful to consider, first,
 “ whether the benefit proposed may not be ultimately
 “ injurious to the object of our benevolence; and
 “ secondly, whether it may not be injurious to others.
 “ Then prudence requires a due limitation of our
 “ bounties by the consideration of our means; and
 “ finally, it is our duty to make a just estimation of
 “ the moral character of those whom we are inclined
 “ to benefit.* Some exercise beneficence with ve-
 “ hement temerity, without judgment or limit,
 “ impelled by ardent imagination as by a strong and
 “ sudden gale. Bounties proceeding from such a
 “ source are not, by any means, to be estimated so
 “ highly as those which, proceeding from due deli-
 “ beration, are bestowed with steady perseverance.”
Cicero de Off. l. i. 49.† Cicero’s maxims on
 this subject are excellent. He shews the duty of
 consulting the welfare of those most nearly connected
 with us, and the natural expansion of benevolent
 affection from the domestic circle; first to friends,
 then to our country, and finally to all mankind.
 “ Although every virtue excites us to admiration, and
 “ allures us to regard with affection those who pos-
 “ sess it, yet justice and liberality above all must be
 “ acknowledged to produce this effect. What can

• That which God himself does, (says Seneca, c. xii. of
 Benefits,) we are sure is well done; and we are no less sure that for
 whatsoever he gives, he neither wants, expects, nor receives any
 thing in return; so that the end of the benefit ought to be the ad-
 vantage of the receiver; and that must be our scope without any
 by-regard to ourselves. The person, the matter, the manner, and
 the time, are circumstances absolutely necessary to the reason of the
 action: there must be a right judgment in all respects, to make
 it a benefit.

† Plutarch (in his Symposiacks) says, it was a rule amongst the
 Pythagoreans not to take a burthen from their fellow, but to help
 him to bear it. This was to exclude idleness.

' be a firmer bond of love and union than a confor-
 " mity of good dispositions. They in whom the
 ' same affections are found to reside, delight in each
 " other no less than each in himself; and must be
 " be in the way to attain to that point which Py-
 " thagoras pronounces to be the perfection of social
 " love, in which many become one. No doubt the
 " best state of society must be that which is held to-
 " gether by benefits spontaneously and mutually
 " given and received, which at once diffuse mutual
 " delight, and derive stability from such commu-
 " nion."—*De Off. l. i. 56.*† No expression of
 philanthropic feeling can equal the pathetic lines of
 Juvenal, sat. 14.

Mollissima corda

Humano generi dare se natura fatetur

Quæ lacrymas dedit. Hæc nostri pars optima sensus.†

— — — Quis enim bonus aut face dignus

Arcanâ, qualem Cereris vult esse sacerdos,

Ulla aliena sibi credat mala? Separat hæc nos

A grege mutorum, &c.

Nature who gave us tears, by that alone,

Proclaims, she made the feeling heart our own.

And 'tis our noblest sense—

For who, that to the purity aspires

Which Ceres for her secret rites requires,

Feels not for others' woes? This marks our birth,

Our great distinction from the beasts of earth. *Giffard.*

The line of Terence is become proverbial,

Homo sum, humani nihil a me alienum puto.

Cicero, as well as Seneca, admonishes that slaves
 should, on every account, from motives of humane
 fellow-feeling, no less than of policy, be treated with
 kindness. "Let us remember that justice is due
 " even to the lowest, even to slaves," *De Off. l. i. 41.*

† "Neque ullâ re longius absumus a naturâ ferarum in quibus
 " inesse fortitudinem sæpe dicimus—bonitatem non dicimus."—
De Off. l. i. 50.

Of slaves, some were public, some private. The private were secure from want, while their masters had the means of supporting them. The public, of course, were supplied from the public purse. They formed a large body of poor; they were *libertini*: and were named after captured provinces from whence they came, or from masters who gave them manumission, or from conquering generals. “*Quippe late fustum id corpus; hinc plerumque tribus, decurias, ministeria magistratibus, et sacerdotibus cohortes etiam in urbe conscriptas.*” Tacitus, lib. xiii. They were scribes in public offices, messengers, lictors, criers, &c. Livy, lib. xxvi. “Scipio, after the conquest of Carthage, enrolled 2000 men as public slaves or workmen, with hopes of being shortly set at liberty, if they would engage strenuously in military occupations.” Pliny writes to Trajan, “Shall I employ, as centinels or watchmen, the public slaves of these cities, or give them a military guard.” Trajan replies, “Let us pursue the practice of the province, and employ the public slaves.” A Roman public slave might antiently convey by will one half of his property. These persons acquired considerable fortunes in public securities, and acted as notaries and as bankers; this was prohibited by a law of Arcadius and Honorius.

Titus Popma, de Operis Servorum, enumerates above one hundred different offices of private slaves. They appear to have received a payment, at the rate of four modii of corn by the month. The allowance was called *Demensum et Diarium*. They differed in degrees, *discrimina quædam*.*

“*Sunt famulis splendorque suus.*” Claudian, l. i. in Eutrop. Servitude was soothed and relaxed by numerous holidays. Augustus treated his with a holiday on the birth-day of Servius Tullius, who was

born of a female slave. On the Saturnalia, it is well known, the slave and his master changed places for a day ;

Saturnalia dicam,
Festaque fervorum cum famulantur heri. *Ausonius.*

A custom of most humane origin. This festival was at first confined to one day in the year, (*Liv. ii. 21.*) but was afterwards extended by Caligula to five days. Anciently, any one might manumit, or give compleat freedom to, his slaves ; but this was found, in process of time, to be fraught with serious inconvenience. It brought an immense number of poor dependent on the public rates. “ When many
“ worthless and profligate persons, being freed by
“ their masters, invaded the rights of citizens,
“ various laws were made to check the license of
“ manumission. No master was allowed to free by
“ his will above a certain number, in proportion to
“ the number which belonged to him ; but he was
“ not allowed to give freedom to more than 100 ;
“ even though he possessed 20,000, which number
“ is said to have been the property of some indivi-
“ duals.” *Athen. Deipnos. vi. 20.* Hence Seneca speaks of “ *vasta spatia terrarum per vinctos colenda,*
“ *et familia bellicosus nationibus major.*” *De Ben. viii. 10.*

The institution of the relation of Patron and Client may be considered as an ancient poor law ; of vast importance to the state, as it tended to restrain the necessity of application for support, to the public *purse* ; and of peculiarly interesting character, as it

• Sive vicarius est qui servo paret, uti mos
Vester ait, seu conservus.

Hor. Sat. l. ii. s. 7. b. 79.

† Adams's Roman Antiquities, p. 40.

exhibits the engagement of pride in the cause of humanity, and the humiliation of dependence almost removed by the force of mutual obligations. The concise view of it given in Adams's Roman Antiquities, p. 30, suits my purpose better than a longer detail. "That the patricians and plebeians might be connected together by the strictest bonds, Romulus ordained that every plebeian should chuse from the patricians any one he pleased as his patron or protector, whose client he was called, *quod eum colebat*. It was the part of the patron to advise and to defend his client; to assist him with his interest and substance; in short, to do every thing for him that a parent is used to do for his children. The client was obliged to pay all kind of respect to his patron, and to serve him with his life and fortune in any extremity." *Dionys. ii. 10.*

It was unlawful for patrons and clients to accuse, or bear witness against, each other; and whoever was found to have acted otherwise, might be slain by any one with impunity, as a victim devoted to Pluto and the infernal gods. Hence, both patrons and clients vied with one another in fidelity and observance; and for more than 600 years we find no dissensions between them. *Ibid.* Virgil joins to the crime of beating one's parent, that of defrauding a client. *Æn. vi. 605.* It was esteemed highly honourable for a patrician to have numerous clients, both hereditary, and acquired by his own merit.* *Hor. Ep. ii. 1. 103. Juv. x. 44.*

Freed slaves became clients to those by whom they were manumitted. "Patrons retained various rights over their freedmen. If the patron was reduced

* As feudal lords were proud of the number of followers of various connexions, whom they could bring into the field, or reckon of their clan, owing homage, and claiming aid.

“ to poverty, the freedman was bound, in the same
 “ manner as a son, to support him, according to
 “ his abilities. And if a patron failed to support
 “ his freedman when poor, he was deprived of the
 “ rights of patronage.” [No doubt as profligacy
 increased, the number of distressed patrons so de-
 pressed, and of distressed freedmen driven to seek support
 from the public purse, became very great.]

“ If a freedman died intestate, without heirs, the
 “ patron succeeded to his effects.”

“ Those freedmen who proved ungrateful to their
 “ patrons, were condemned to the mines (*ad*
 “ *lautumas*) ; and by a law of the Emperor Claudius,
 “ were reduced to their former slavery.” *Suet.*
Claud. 25. *Adams's R. A.* 42.

Clients, and others of inferior condition, were fre-
 quently not invited to partake in suppers or feasts,
 but to receive a *sportula*.*

The *sportula*† was so called from little rush
 baskets, in which cakes and prepared meats were at
 first distributed ; afterwards, money to procure the
 food was given ; and finally, the term was often
 used to signify any public or private bounty, or
 distribution of food or money.

The bounty which was at first extended to clients,
 and to humble friends, when individuals were en-
 riched by the plunder of provinces, and Roman
 citizens surpassed all monarchs in wealth and magni-
 ficence, became a coveted object to crowds of various
 suppliants. The pomp of ostentatious hospitality
 disdained the toil of discrimination ; the temptation

* Sometimes they were surprised by a *cæna recta*, when a *sportula* was expected.

Promissa est nobis sportula recta data est. *Martial.*

† Plautus in *Menæchm.*

Sportulam cape, et argentum. Eccum tres nummos habes.

bore down the small remains of independent dignity, and great numbers, who ought to have blushed at such meanness, possessing themselves abundance, condescended to mix with the multitude, and share in the lavished profusion. The rich jostled the poor, and robbed them of their due. Juvenal says, Sat. i. 95,

Nunc sportula primo
 Limine parva sedet turbæ rapienda togatæ.
 Ille tamen faciem prius inspicit, et trepidat, ne
 Suppositus venias ac falso nomine poscas.
 Agnitus accipies. Jubet a præcone vocari
 Ipsos Trojūgenas: nam vexant limen et ipsi
 Nobiscum. Da Prætori: da deinde Tribuno.
 Sed libertinus prior est.†

To how degraded a state was the moral feeling reduced at this period. It is not to be wondered at, that such a people were incapable of freedom. Dryden's translation preserves the force of the original :

Clients of old were feasted; now a poor
 Divided dole is dealt at th' outward door;
 Which by the hungry rout is soon dispatch'd;
 The paltry largesse too severely watch'd
 Ere given; and every face observ'd with care,
 That no intruding guest usurp a share.
 Known you receive; the crier calls aloud
 Our old nobility of Trojan blood,
 Who gape among the crowd for their precarious food.
 The prætor's, and the tribune's, voice is heard;
 The freedman jostles, and will be preferr'd;
 First come, first served, he cries, &c.

But† since our knights and senators account
 To what their fordid begging vails amount;
 Judge what a wretched share the poor attends,
 Whose whole subsistence on those alms depends.
 Their household fire, their raiment, and their food,
 Prevented by those harpies; when a wood

† Cum tu laurigeris annum qui fascibus intras
 Mane saluator limina mille teras?
 Quid faciam, &c. &c.

Martial. Ep. lib. x.

Of litters thick besiege the donor's gate,
And begging lords, and teeming ladies, wait
The promis'd dole. Nay some have learnt the trick,
To beg for absent persons; feign them sick,
Close mew'd in their sedans, for fear of air:
And for their wives produce an empty chair,—
This is my spouse, dispatch her with her share,
'Tis Galla,—let her ladyship but peep;—
No, sir, 'tis pity to disturb her sleep.

Strangers received *xenia* and *apophoreta*, gifts of various kinds, according to their quality or their necessities: the poor, a bare supply of aid; persons of some consequence, an exhibition of the donor's splendour under the guise of hospitality.* *Tesserae* or tickets, of wood and ivory, were given to those who had received bounty. These were marked and broken; half being retained by the giver; the other half, when brought again, entitled the bearer to a certain allowance; the *tessera frumentaria*, for meal; the *tessera nummaria*, for money; and *tesserae hospitales*, in memory of extended hospitality.*

Summula ne pereat quâ vilis tessera venit,
Frumenti.

Juv.

Scabiosum tesseraula far, possidet, &c.

Persius.

Baths were articles of first necessity in Greece and Rome; they were among the first offerings of hospitality. Homer notices them in many places. "CHRIST reproaches the Pharisee," *Luke vii. 44*, "Thou gavest me no water for my feet." Bethesda, or Beth-Chesda, the house of mercy, appears to have been a public bath. Pool, in his Annotations, observes, that the erection of such baths for the common people was an act of peculiar humanity; their complaints in hot countries requiring frequent bathing. Public baths were called *balneæ* and *thermæ*;

* Gul. Stuckii Ant. Con. l. i. 94.

† Stuckii, Ant. Con. de Balneis, p. 216.

private, *balnea*.^{*} It is said, that there were above eight hundred public baths, of different kinds, at Rome: among the chief, were those of Agrippa.† *Dio. liii.* “Moriens Agrippa populo hortos et
“*balneum a se denominatum legavit, ut gratis*
“*lavarentur.*” Nero constructed some of great extent.—*Martial, l. vii. p. 33.*

Quid Nerone pejus
Quid thermis melius Neronianis?

Spartian describes the public baths of Caracalla.
“Vixit diu in odio populi Antoninus quamvis et
“vestimenta populo dedit, unde Caracallus est dictus,
“et thermas magnificentissimas fecerit.”

It is well known that public games were very frequently, at all periods of the Roman state, gratuitously exhibited to the people. The Circus Maximus, first built by Tarquinius Priscus, and surrounded with magnificent porticos by Julius Cæsar, is said to have been a mile in circumference, and capable of holding, some say 150,000, some 380,000 persons. Juvenal says contemptuously of the Roman people,

Duas tantum res anxius optat,
Panem et Circenses.

The calendar of ancient Rome abounded in holidays no less than that of modern Rome. Sacrifices were commonly concluded with feasting. A part of the sacred offerings were due as among the Jews,

^{*} Cafalius de Urbe Roma, p. 314, c. xviii. &c.—“Talia et
“tam exacte prisci Romani et aliæ Ethnicæ gentes servare consue-
“verant circa corporum ablutiones in balneis. Per sanguinem
“autem Christi expiatione deinde factâ in terris diminutæ plurimum
“fuere hujusmodi ablutiones apud Christianos, quoniam innatus
“foetor in corporibus hominum per baptismum pulsus recessit: ut
“apud Card. Baron, &c.”—De Judæorum autem fætoe refert Am-
mianus Marcell. l. i. Cum Marcus Imp. Palestinam pertransiret,
Egyptum petens, foetentium Judæorum tædio percitus fuit, &c.—
Cæs. 321.

† Pliny, lib. xviii. c. 15.

to the priest, a part was consumed at home, and a part given to the poor.

Sacra tulere suam, parsest data cætera mensis.

Ovid. Met. 12.

Septemviri Epulones were appointed to prepare the public sacrifices and feasting. On solemn occasions, especially at funerals, a distribution of raw meat was made for the people, called *visceratio*. But the grand supply for the wants of the Roman populace was the *frumentatio*, the public distribution of corn. This seems to be the bread which, Juvenal says, divided their affection with the sports of the Circus.

To this purpose, *pro annonâ*, no doubt was applied a great portion of their numerous and heavy taxes; *vectigalia*; *portorium*, port duties; *decumæ*, tithes; *scriptura vigesima hæreditatum*, a twentieth on inheritances, [a tax, which has this great merit, that it does not diminish any man's actually possessed property: our legacy tax is on the same principle, and might, perhaps, be usefully extended to freehold property.] *Vigesima quinta mancipiorum*, a twenty-fifth on slaves: *centesima*, a hundredth on things sold.

The collection and distribution gave employment to various public officers. The censors reviewed the populace, to ascertain the number of those to whom *tessera frumentariæ*, corn tickets, or bread tickets, were delivered.

The public distributions, *erogationes*, (sometimes of food, sometimes of money instead,) have been described very much at large by several writers, of laborious research. See the Essay of Vincentius Con-tarenus de frumentariâ largitione, in Grævius's Thesaurus Antiq. Romanarum, v. viii.; in which he discusses the prior dissertation of Justus Lipsius. The frumentation, corresponding to the Greek *σιτηγεσιον*,

was gratuitous distribution of *annona*, annually collected food. This bounty* was of very ancient date, even from the first expulsion of the kings, and commonly managed to keep the people in good humour. Pliny, lib. xviii. refers the institution to Manius Martius, the ædile. The distribution was one of the official employments of the ædiles. It seems that the contribution was originally voluntary, and the distribution arbitrary, at the will of the senate. This mode might suffice for Rome, while a small town; but for Rome advancing to the proud title of queen of the world was impracticable. The tribunes of the people, seeking wealth and popularity by the measure, no doubt, but with sufficient reason, demanded that the system should be defined and regulated by law, that the contribution should no longer be precarious, and that the distribution should be regular and constant. By a law, proposed by Caius Gracchus, it was enacted, that the poor should receive the distributed corn at a very small price.† He also divided the public lands among the poor citizens, on condition that they should pay a small rent into the treasury. The senate inveighed against him as a flatterer of the populace; but afterwards extolled Drusus, his chief opponent, who discharged the lands even of that acknowledgement. They also, to please the people, decreed that the corn distribution should be gratuitous; limiting the monthly maximum to five *modii*. This allowance was called *menstruum*. A daily distribution to the prisons was called *diarium*.

* It was at different times called *largitio*, *donativum*, *congiarium*, &c. and the distribution was sometimes made by issuing *tessera frumentaria*; sometimes a delivery of loaves, *panes gradiles*, the applicants ascending steps to receive their *dole*, as seen on the medals of *Liberalitates Augustorum*.—See *Spanheim*, v. ii. p. 531—533, and authorities there cited.

It may be supposed that the price fixed by Gracchus was so small as to have been little more than nominal; as Cicero says, in his oration for P. Sextius: “*Frumentariam legem C. Gracchus ferebat. Re-*”
 “*pugnabant boni quod et ab industriâ plebem ad*”
 “*desidiam avocari putabant, et ærarium exhauriri*”
 “*videbatur.*” And in 2 De Officiis: “*C. Gracchi*”
 “*frumentaria magna largitio fuit, exhauriebat igi-*”
 “*tur ærarium.*” Another law for a corn distribu-
 tion appears to have been proposed by Marius;
 and another by L. Apulius Saturninus. This last,
 we learn from Cicero, was rejected, as tending to
 exhaust the treasury. The former law seems to
 have been suspended at that time, U. C. 653.
 Confusion prevailed during the contests of Sylla and
 Marius. Sylla died, U. C. 675. Till 680, the
 senate held out against the passing a new corn law;
 but a great effort was then made to obtain it, and
 the consuls, C. Cassius and Terentius Lucullus,
 passed one. The allowance, indeed, seems to have
 been at all times a scanty one, and the whole affair
 to have been miserably conducted. In the speech
 of Marcius, reported by Sallust, we find objections to
 the principle of the law. “*These clamourers for*”
 “*the corn law seem to estimate the value of our com-*”
 “*mon liberty at the paltry price of their five modii;*”
 “*a bare prison allowance; enough just to keep a*”
 “*man from starving, but not to maintain vigour;*”
 “*not to provide independence of other supply.*”
 “*The idle, who might look for this as a maintenance,*”
 “*would be wretchedly disappointed.*” To antici-
 pate the designs, and to counterbalance the popu-
 larity, of Cæsar, Cato, in 691, advised the senate to
 pass an extended law for the public distribution.
 The ordinary annual expense appears, in Plutarch’s
 life of Cato, to have been seven hundred and fifty

thousand aurei.* Julius Cæsar made a survey of the lower classes, with a view of regulating the distribution. It was a subject worthy of his genius, but scarcely compatible with his ambition. Augustus, to conciliate the people with his assumption of imperial dignity, greatly increased the allowance, issued *tesseræ nummariae*, or money-tickets, and appointed a *præfectus frumenti*, or general overseer. He besides sold out corn at reduced prices, and gave out that he had exhausted two vast paternal estates† by his private liberality to the Roman people, (perhaps equivalent to above one hundred millions sterling;) but Dio shews that his expenditure was, in fact, from the public purse, and included the army payments. Nero made his burning the city a pretext for plundering the treasury; and for a time demanded a small payment to be made by or for each who should receive the corn allowance, which in fact was a small diminution of the aid to each. Under Trajan the distributions were profusely great, and children were admitted as claimants, called *pueri alimentarii*. Books, containing lists of those entitled to receive the allow-

* “*Pecuniæ vis effusa quotannis in has largitiones quæ sunt DCCL aureorum millia.* ΕΠΕΙΣΕ ΤΟΝ ΣΥΓΚΛΗΤΟΝ ΑΠΟΝΕΙΜΑΙ ΣΙΤΗΣΕΙΟΝ
“*αυτοῖς ἐμμηνον ἐξ οὗ δαπάνης μὲν ἐπὶ ἑκατοσίων πενήκοντα μυριάδες*
“*προσεγινόντο τοῖς ἄλλοις ἀναλωμασιν.*”—*Plutarch. Cato.*

“*Singulæ Græcorum myriades mille aureis nostris scutatis respondent.*”—*Contarenius. Græv. v. viii. p. 948.*

† “*Quanquam enim cum sæpe alias Augustus tum supremo testamento professus est absumpta a se in rempublicam duo paterna patrimonia, et supra quaterdecies millies quod ex testamentis amicorum perceperat, (quæ minimum sunt trecenties quinquagies centena aureorum millia, vel ut nunc vulgò loquitur quinque et triginta milliones;) arguitur tamen semel et iterum mendacii a Dione, l. 46; ut qui militibus pecunias divisent λογῶ
“*μὲν οἰκοθεν ἐργῶ δὲ ἐ τῶν κοινῶν, verbis de suo reapsé de publico.*”
—*Vincent. Contareni, c. iii. Græv. v. 8.**

N. B. An *aureus* contained 146 grains; 42 were coined from a pound of gold in the days of Augustus.

ance, were deposited with the *præfectus annonæ*. Hadrian and Antoninus followed the example of Trajan. Faustina, the empress of Antoninus Pius, extended peculiar benevolence to the *puellæ alimentariæ*, charity girls, and instituted schools for their education; one of which, at Præneste, occupied a pavilion attached to the Temple of Fortune, one of the most magnificent of ancient edifices. (See *Monfaucon*, v. ii. pl. 19.) Some beautiful medals of Faustina bear on one side her portrait, and on the other, groupes of *puellæ faustinianæ*.—(See *Spanheim de præstantia & usu Nummism. Antiq. vol. ii. pl. 19.*) Lampridius, in his life of Alex. Severus, mentions similar establishments founded by that emperor, and entitled by him, in honour of his mother, *Puellæ Mammæanæ*.* In imperial Rome, the spring head of public benefit was to be traced to the emperor as to a mountain, which collected on its height the heavenly moisture, to pour it down in fertilizing streams over the subjacent nations. We have accordingly fine medals, recording the bounty of the Cæsars, *Liberalitates Augustorum*.—(*Spanheim, Ant. Num. v. ii. p. 533.*)

The bounty which policy devised, which ambition extended, and pride ostentatiously vaunted, the advancing influence of Christianity systematized.

The Roman *Valetudinarium* was an infirmary attached to the houses of the rich for the use of sick dependents, and possibly occasional strangers. The term is also applied to a military hospital. It has been said, that no establishment existed in ancient Rome on a more extended plan. But the expression of

* This life is ascribed, by a MS. in the Palatine Library, to Spartian. It is observed of Alex. Severus, p. 132, “Clamabat sapius, quod a quibusdam sive Judæis sive Christianis audierat et tenebat; idque per præconem quum aliquem emendaret dici jubebat; quod tibi fieri non vis, alteri ne feceris.”

Seneca seems to mark a difference between a *valetudinarium* of a general nature, and one attached to a great man's house. "Si intrassem Valetudinarium exercitatus et sciens, aut domum divitis, non idem imperassem omnibus per diversa ægrotantibus." It, indeed, strictly opposes the *valetudinarium* to the house of the rich, therefore may signify that the disorders of the poor in the *valetudinarium* require a different treatment from those of the rich in the *domus*. Yet in epist. 27, he says, "tanquam in eodem valetudinario jaceam de communi malo tecum colloquor, remedia communico." This seems to refer to a kind of place in which he and his friend might have come together, without a total change of condition from freedom to slavery. I find, in Pitiscus's Lexicon, art. Valetudinarium, "Macer jurisconsultus inter munia tribuni recenset inspicere valetudinarios: Vegetius principum tribunorumque et comitis, &c." It was the duty of a military tribune or military chief, whatever might be his title, to inspect the state of the sick soldiers in their infirmary.*

* Velleius Paterculus extols Tiberius, Pliny, Trajan, Tacitus, Germanicus, for their care in this respect. Hyginus, who lived under Adrian, and Vegetius, who lived under Valentinian II. give descriptions of military hospitals attached to camps. Hyginus also mentions *veterinarium* for the wounded and diseased cattle.

The first founder of a general poor-house, it seems, was the Emperor Alexis Commenus; combining an asylum for orphans, for maimed soldiers, and aged poor of every description.

In the eleventh and twelfth centuries, hospitals innumerable, for leprous patients, were established. "In Galliâ non erat minimus pagus, in quo non essent elephantiacorum hospitia."—*Fallop de Morb. Gall.* p. 664. Muratori speaks of their dedication to St. Lazarus, from whence Lazaretto and Lazaroni; but Volney thinks the name of the house and patient to be derived from El-hezar, a hospital for the blind at Cairo.

The Emperor Constantine dedicated great sums to the endowment of hospitals in his new seat of empire. Sampron and Eubulus, two rich Byzantines, employed their fortune in the like manner at the same time. The Emperor Julian followed his uncle's example,

Whatever might be the care of the poor in ancient Rome, it is not to be doubted, that it was sublimely extended, and for a long time, usefully directed, by the early christians. If any thing like a public hospital existed, of pagan construction, either its peculiar title was merged in that of the temple to which it was attached, as the building of the senator Antoninus connected with the temple of Æsculapius, or it was of too humble a construction to have attracted the notice of describers of Rome and of Constantinople.* “ But,” says Dr. Ryan, (in his History of the Effects of Religion on Mankind,†) “ Mark the happy change wrought by christianity “ on the condition of all the distressed, in the course “ of a few centuries! Constantinople alone, which “ had not one charitable house (at least no one is “ mentioned, in the description of public edifices, in “ the first volume of Byzantine History,) in the end “ of the fourth century, contained afterwards above “ thirty; for the accommodation of orphans, of found- “ lings, of the sick, of strangers, of beggars, of per- “ sons in a leprosy, of the aged, and other persons in “ distress. These houses were called *orphotrophia*, “ *brephotrophia*, *nosocomia*, *xenodochia*, *lobotrophia*, “ *pandochia*, *ptochia*, *ptochotrophia*, *penetotrophia*, and “ *gerontocomia*; Greek words expressive of the purposes

and employed his physician Oribasus for that purpose. The famed Belisarius, after he had freed Rome from the Goths, constructed two magnificent hospitals. St. Jerome or Hieronymus mentions Fabiola, a Roman lady of the fourth century, as the first, who, having founded an hospital, devoted her whole time to attendance on the sick. — *Mag. Encyclop.* 1813.

* *Scrip. Byzantini*, v. 1 and 22.; and *Publius Victor de urbis Rom. regionibus*.

† *E. Ryan, D. D. Hist. &c.* v. ii. 23. † *Scrip. Byzan.* v. 21.

“for which these houses were instituted.† As these
 “institutions did not exist in Greece before the esta-
 “blishment of christianity, these words do not occur in
 “lexicons for interpreting the ancient Greek authors,
 “but frequently in the writings of the Greek christians,
 “and in the glossaries which explain them.*” “Upon
 “the whole, it does not appear, that there was any
 “public place in ancient Rome for the reception of
 “the poor or sick, the widow or the orphan;
 “whereas, in the seventeenth century, there were
 “twenty-five magnificent houses in Rome for these
 “humane purposes. In ancient Rome, they had no
 “institutions for the support of orphans. [It ought,
 however, to be remembered that the Prætors were
 bound by the Attilian, Prætorian, and Titian laws,
 to provide proper guardians for all orphans.] “In
 “christian Rome, they had two for their support in
 “the last century.” “In Saxony, and in the chief
 “cities of Spain and Italy, there were three religious
 “orders for the relief of distress, one of which was
 “called the Servants of the Deceased.”† In France

† Regulations respecting them, are found in the *Novellæ Constitutiones* of Justinian. *Nov. 131. c. x. and c. xv.*

* Dr. Ryan's *Hist. of Eff. of Rel. on Mankind*, §. iii. 30.—This must be taken with some limitation, for *Ξενων* and *xenodochium* are of the same import; and *pandochium*, an inn, occurs in the gospel, and must have existed before, or the term could not have been understood.

† Rosini, lib. viii. c. 17. de Tutelis.—Medical men, however, received salaries from a public fund. Their duty was to attend on all the sick of a city. They were called *susceptores*, their patients *suscepti*. Guido Pancirollus, *Tractatus de magistratibus municipalibus* in Grævii *Thes. Ant. Rom.* “Medicos
 “quoque qui ægrotantes curarent, certo ipsis salario præstituto
 “conducebant; neque in hoc præses provinciæ interveniebat,
 “sed curiales ipsi quos morum probitate et artis peritia spectatos
 “cognovissent eligebant.” See collections on this subject in a joint
 essay of M. Percy, Baron de l'Empire, &c. and M. Willaume,
 membre de la Legion d'Honneur, on this question. “Les anciens

there was an order of females, devoted to nursing the sick; concerning whom Voltaire exclaims, with wonder and satisfaction, “How noble
 “to see persons of the tender sex, and distinguished
 “by birth, as well as by youth and beauty, stoop to
 “the meanest offices in the hospitals, for wretches
 “whose appearance is mortifying to human pride,
 “and shocking to humanity.”

It cannot be a subject of wonder, that the divine spirit of mercy, which characterizes the gospel, should have caused the early christians to abound in love, and in good works, toward the infirm and needy. The baneful influence of superstition could, however, so far pervert even this holy spirit, as to make it the means of cherishing much idleness in after times, greatly counterbalancing its benefits, from the abandonment of right reason.

Several parts of the New Testament, in addition to the parable of Lazarus, shew that mendicants were frequent at the gates of the temples, and the doors of the rich, and in the streets. They chose their convenient stations :* which, we learn from Juvenal,

avoient ils des établissemens publiques en faveur des indigens, des enfans orphelins ou abandonnés, des malades, et des militaires blessés; and s'ils n'en avoient point qu'est ce qui en tenoit lieu. *Millin Magasin Encyclopedique. Juillet 1813.*

* The Sublician bridge, seems to have been a convenient place. Mendici in ponte Sublicio stipem petere solebant. *Seneca de vita beatâ. c. xv.*

De mendico male meretur qui dat ei quod edat aut bibat, nam et illud quod dat perdit, et producit illi vitam ad miseriam. *Plautus in Trinummo.*

Codex Justiniani, lib. II. tit. 25. De mendicantibus validis. Impp. Gratianus, Valentinianus, et Theod. A. A. A. ad Severum P. U.

Cunctis quos in publicum quæstum incerta mendicitas vocaverit inspectis, exploretur in singulis et integritas corporum et robur annorum: atque inertibus et absque ullâ debilitate miserandis

were called contemptuously *proseuchæ*, *προσευχαί*, mumping corners. They were characterised by the mat on which they lay, the staff, the dog, and the bag for offals. Juvenal, praying for exemption from the beggar's lot, says,

Sit tuta senectus—a tegete et baculo.

S. ix. 140.

And Martial, laughing at cynick philosophers affecting the mendicant appearance—

Ne mendica ferat barbati prandia nudi.

l. 14.

Dormiat et tetrico cum cane, Pera rogat.

Ep. 81.

The very bag's, ashamed to bear
The filthy scraps of beggar's fare;
And would discard, if it could stir,
The ragged rogue and shaggy cur.

Eustathius, in a note on *Odyss. P.* says, that some were called, in Greek, *Αγυρῆαι* or *Μητραγυρῆαι*, because they went about collecting charity in the name of the holy mother Rhea. Erasmus, on the proverbial term, *mithragyrtes*, observes, that beggars were so called, who went about pretending to Egyptian mysteries, and imposing on the vulgar. Apuleius, indeed, says Stuckius, in his “Convivial Antiquities,” to which work I am obliged for many curious references, shews that these vagabonds resembled those of later times, who carried about relics of saints, for petty gain, and impudent pretence to piety. C. v. 146. The ancients were not without even their mendicant friars.

“In the old descriptions of lazy mendicant priests, among the heathens, who used to travel from house

necessitas inferatur, ut eorum quidem quos tenet conditio servilis proditor studiosus et diligens dominium consequatur: eorum vero quos natalium sola libertas persequitur colonatu perpetuo fulciatur quisquis hujusmodi lenitudinem prodiderit ac probaverit salvâ domus in eos actione, qui vel latebram forte fugitivis vel mendicitatis subeundæ consilium præstiterunt.

“ to house with sacks on their backs, and from an
 “ opinion of their sanctity, raise large contributions
 “ of money, bread, wine, and all kinds of victuals,
 “ for the support of their fraternity, we see the very
 “ picture of the begging friars, who are always about
 “ the street on the same errand. *Stipes æreas*
 “ *immo vero, et argenteas multis certatim offeren-*
 “ *tibus sinu recepere patulo, necnon et vini cadum*
 “ *et lactis, et caseos avidis animis corradentes,*
 “ *et in sacculos huic quæstui de industriâ præparatos*
 “ *farcientes.*” *Apul. Metam. l. 8.* “ Cicero, in his
 “ book of Laws, restrains this practice of begging
 “ or gathering alms to one particular order of priests,
 “ and that only on certain days; because, as he says,
 “ it propagates superstition, and impoverishes families.
 “ *Stipem sustulimus, nisi eam quam ad paucos dies*
 “ *propriam, Ideæ matris excepimus. Implet, enim,*
 “ *superstitione animos exhaurit domos.*” *Cic. de leg.*
l. ii. 9—16. From Middleton’s Letter from Rome.

In Justinian’s *Novellæ Constitutiones, Auth. Coll.*
*vi. Tit. 9, Novell. lxxx. c. v. 162,** “ it is enacted,
 “ that persons able in body, belonging to other

‡ Pope Sixtus V. had once determined to expel every one from
 Rome, who had not a fortune, or could not get a livelihood by
 their labour. But thinking this would be a cruel measure, he un-
 dertook the building of great edifices, to employ all idle hands.
 The more effectually to prevent the city from being filled with
 beggars, he would not suffer foreigners to come and live there,
 except they brought a certificate that they were able, by some trade
 or profession, to maintain a family: strictly forbidding the clergy
 to marry any one that had not a proper licence and testimonial to
 that effect from the magistrate; and the laity, on pain of being sent
 to the galleys, to promise marriage before they had presented them-
 selves to such magistrates as were appointed to examine their cir-
 cumstances; who, if they found them in danger of falling into
 poverty, or not able to maintain children, were not only to prohi-
 bit their marrying, but in case they persisted in their design, to banish
 them out of the city. And when it was told Sixtus, that many
 thousands had been already banished upon that account, he said,
 “ It was better to depopulate a city, than have it inhabited by
 “ beggars.”

“ places, but lingering in Rome without visible
 “ means of support, shall be sent back, if of servile
 “ condition, to their masters, if free, to their provin-
 “ ces.” Chapter 5, *on mendicants*, decrees,
 “ But if they are natives or citizens, and found in
 “ body, but without adequate means of support,
 “ they must not be permitted to become a burthen
 “ to the land, but must be delivered without delay
 “ to the surveyors of the public works, that they
 “ may be provided with employment; to the over-
 “ seers of the ovens, to gardeners, or to men of
 “ different occupations; in some of which they may
 “ be able to engage and earn a maintenance; chang-
 “ ing a life of idleness for one of usefulness. But
 “ if any shall refuse to work at the several trades
 “ or occupations to which they shall be so appointed,
 “ let them be banished from our royal city. This
 “ we decree in our mercy, lest, driven by idleness to
 “ crime, they become liable to heavier penalties,
 “ and the severities of our courts of justice. But
 “ those who are debilitated by casual injury, by sick-
 “ nesses, or by age, if they be citizens, we permit
 “ to remain without molestation in our city, and to
 “ be placed on the list of the pensioners of the pious;”
 [probably of the christians; or failing in this re-
 spect, we may suppose, to avail themselves of the
sportulæ, frumentationes, &c.] “ But we command
 “ that enquiry be made respecting others so maimed
 “ and infirm, as to the occasion of their coming to
 “ this place, that they may not sit idle in our streets;
 “ and that if it shall appear right and fit, they may
 “ be conveyed back to their proper provinces.”

The dead poor, whose friends could not afford
 the expense of a funeral, were carried to their
 graves, by men called *vespæ* or *vespillones*. “ Qui
 “ Sexto Pompeio auctore sic dicebantur, quod ves-

“pertino tempore eos efferrent qui funebri pompâ
 “duci propter inopiam nequibant.” *Rosini Ant. Rom. l. v. c. 39.*

The ancients, Romans as well as Greeks, had numerous clubs and associations many, no doubt, for mere purposes of feasting, but even from these distributions were made to their poorer neighbours; but several appear to have been founded on the principle of promoting charity. They were called *collegia* and *sodalitates*. “Sodales, Augustinus vult, “dictos quasi simul edales.” *Stuckius*. A fraternity of a religious kind is said to have been instituted by Romulus, in honour of his union with Tatius the Sabine king. Numa instituted colleges or companies of the different trades, masons, goldsmiths, &c. appointing peculiar solemnities of ceremony for their meetings and sacred rites, to cherish peace and love amongst the citizens. *Plutarch, Life of Numa*. It was afterwards found, that the different societies promoted faction, rather than peace; and laws were passed, at different times, to regulate them and to suppress them. Tarquinius Superbus suppressed them. After his expulsion, they were revived. A great number were suppressed by decree of the senate, in the consulship of Q. Cæcilius and Q. Martius. There were then above five hundred different clubs in Rome. Nine years after, P. Clodius restored them, and added many new ones, *collegia* (says Cicero) “ex omni fæce urbis et servitio concitata.” Cæsar, when dictator, suppressed, Augustus restored, many.

Pliny writes to the Emperor Trajan, “The free
 “and confederate city of Amisus” [a colony of Athenians, in the province of Pontica,] “enjoys, by your
 “indulgence, the privilege of being governed by its
 “own laws. A memorial having been there pre-

“ sented to me, concerning a charitable institution,
 “ I have subjoined it to this letter, that you may
 “ consider, sir, whether, and how far, this society
 “ ought to be licensed or prohibited.” *Letter 93.*

Letter 94. Trajan to Pliny. “ If the prayer of
 “ the petition of the Amiseni, which you have
 “ transmitted to me, concerning the establishment of
 “ a charitable society, be agreeable to their own
 “ laws, which, by the articles of alliance, it is sti-
 “ pulated, they shall enjoy ; I shall not oppose it ;
 “ especially if these contributions are employed, not
 “ for the purposes of riot and faction, but for the
 “ support of the indigent. In other cities, however,
 “ which are subject to our laws, I would have all
 “ assemblies of this nature prohibited.”*

From this slight view of ancient charity and policy, it is sufficiently apparent, that the principle of benevolence was not wanting among the Greeks and Romans ; that the regulation of the poor has been attended with considerable difficulty at all times ; that considerable funds were constantly applied to the relief of the infirm and indigent ; and that in proportion as great wealth has been accumulated in few hands, and luxurious habits have widened the distinction between the higher and lower classes ; want, beggary, and idleness, have extensively encreased ; and the demands for a permanent supply been proportionately urgent.

* The learned Casaubon, in his observations upon Theophrastus, informs us, that there were at Athens, and other cities of Greece, certain fraternities which paid into a common chest a monthly contribution toward the support of such of their members who had fallen into misfortunes ; upon condition, that if ever they arrived at more prosperous circumstances, they should pay into the general fund the money so advanced. *Melmoth's translation.*

*Charities of Naples, and other towns of Italy,
from Eustace's Travels, &c.*

“ The hospitals of Naples reflect much honour
 “ on the charity of the inhabitants. These establish-
 “ ments are very numerous, and adapted to every
 “ species of distress to which man is subject, in mind
 “ or body. Many of them are richly endowed, and
 “ all clean, well attended, and well regulated. One
 “ circumstance, almost peculiar to Italian hospitals
 “ and charitable foundations, contributes essentially
 “ to their splendour and prosperity; it is, that they
 “ are not only attended by persons who devote
 “ themselves entirely, and without any interested
 “ views, to the relief of suffering humanity; but
 “ that they are governed and inspected, not nomi-
 “ nally but really, by persons of the first rank and
 “ education, who manage the interests of the esta-
 “ blishments with a prudence and assiduity, which
 “ they seldom, perhaps, display in their own domestic
 “ economy. Besides, to almost every hospital is
 “ attached one, and sometimes more, confraternities,
 “ or pious associations, formed for the purpose of
 “ relieving some particular species of distress, or
 “ averting or remedying some evil. These confrat-
 “ ernities, though founded upon the basis of equa-
 “ lity, and of course open to all ranks, generally
 “ contain a very considerable proportion of noble
 “ persons, who make it a point to fulfil the duties
 “ of the association with an exactness as honourable
 “ to themselves, as it is exemplary and beneficial to
 “ the public. These persons visit the respective
 “ hospitals almost daily, inquire into the situation and
 “ circumstances of every patient, and oftentimes
 “ attend on them personally, and render them the
 “ most humble services. They perform these duties

“ in disguise, generally in the dress or uniform worn
 “ by the confraternity, for the express purpose of
 “ diverting public attention from the individuals,
 “ and fixing it on the object only of the association.
 “ Of charitable foundations in Naples, the number
 “ is above sixty. Of these, seven are hospitals, pro-
 “ perly so called; thirty at least are conservatories,
 “ or receptacles for helpless orphans, foundlings, &c.;
 “ five are banks for the relief of such industrious
 “ poor as are distressed by the occasional want of
 “ small sums of money; the others are either schools
 “ or confraternities. The incomes of most of these
 “ establishments, particularly of the hospitals, are in
 “ general very considerable, but seldom equal to the
 “ expenditure. The annual deficiency, how great
 “ soever it may be, is abundantly supplied by do-
 “ nations, most of which come from unknown be-
 “ nefactors. The two principal hospitals are, that
 “ called *Degli Incurabili*, which, notwithstanding its
 “ title, is open to sick persons of all descriptions, and
 “ constantly relieves more than eighteen hundred;
 “ and that of *Della Santa Annunziata*, which is im-
 “ mensely rich, and destined to receive foundlings,
 “ penitent females, &c. &c. and said sometimes to
 “ harbour two thousand. To each belong, in the
 “ first place, a villa, and in the second, a cemetery.
 “ The villa of the first is situated at Torre del Greco,
 “ and is destined for the benefit of convalescents,
 “ and such as labour under distempers to which the
 “ poorer class are liable, and arise from constant con-
 “ finement, and the want of pure air. The cemetery
 “ is, in a different way, of at least equal advantage to
 “ public health. It was apprehended, and not
 “ without reason, that so many bodies as must be
 “ carried out from an hospital, especially in unhealthy
 “ seasons, might, if deposited in any church or church.

“yard within the city, infect the air, and produce or
 “propagate contagious diseases. To prevent such
 “evils, the sum of 48,500 ducats, raised by volun-
 “tary contribution, was laid out in purchasing
 “and fitting up for the purpose a field, about half-
 “a-mile from the walls of the city, on a rising
 “ground. A little neat church is annexed to it,
 “with apartments for the officiating clergy, and
 “the persons attached to the service of the cemetery;
 “and the road that winds up the hill to it is lined
 “with cypresses. The burial-ground is divided
 “into three hundred and sixty-six large and deep
 “vaults, one of which is opened every day in the
 “year, and the bodies to be interred deposited in
 “order. These vaults are covered with flags of
 “lava, that fit exactly, and completely close every
 “aperture. The bodies are carried out at night
 “time by persons appointed for the purpose, and
 “every precaution taken to prevent even the
 “slightest chance of infection. All is done gratis,
 “and the expenses requisite supplied by public
 “charity. It is to be regretted, that this method
 “of burying the dead has not been adopted in every
 “hospital and parish in Naples, and indeed in every
 “town and city, not in Italy only, but all over Europe.
 “It is really lamentable, that a practice so disgusting,
 “not to say so pernicious, as that of heaping up
 “putrid carcases in churches, where the air is ne-
 “cessarily confined, and in church-yards in cities,
 “where it cannot have a free circulation, should be
 “so long and so obstinately retained. It would be
 “difficult to discover one single argument, drawn
 “either from the principles of religion, or the
 “dictates of reason, in its favour, while its in-
 “conveniences are visible, and almost tangible.

“ When a patient in a hospital has recovered
 “ his health and strength, and is about to return to
 “ his usual occupations, he receives from the esta-
 “ blishment a sum of money sufficient to compensate
 “ for the loss of time and labour, unavoidable during
 “ his illness; a most benevolent custom, and highly
 “ worthy of imitation. A long illness or danger-
 “ ous accident deprives a poor labourer or artizan
 “ so long of his ordinary wages, and throws him
 “ so far back in his little economy, that he cannot,
 “ without great difficulty, recover himself, and re-
 “ gain a state of comfort. From this inconvenience
 “ the small sum granted by the charity of the hos-
 “ pital relieves him; and restores him to his trade in
 “ health, strength, and spirits.—The *Conservatorii*
 “ are schools opened for poor children of both sexes,
 “ where they are educated, fed, and taught some
 “ handicraft or other. Some are in the nature of
 “ working-houses, and employ a prodigious number
 “ of indigent persons of both sexes, in separate
 “ buildings, while others are devoted entirely to
 “ children, educated principally for music. These
 “ latter institutions have produced some, or rather
 “ most, of the great performers and masters of the
 “ art, who have figured in the churches, or on the
 “ stages, of the different capitals of Europe, for the
 “ last hundred years. Paeselli, Caffarelli, and Per-
 “ golese, were formed in these seminaries. And,
 “ indeed, Naples is to Italy, what Italy is to the
 “ world at large, the great school of music, where
 “ that fascinating art is cultivated with the greatest
 “ ardour; an ardour oftentimes carried to an ex-
 “ treme, and productive of consequences highly
 “ mischievous, and degrading to humanity.—Of
 “ the numberless confraternities, one eminently
 “ worthy of notice is that, whose motto is *Succurre*

“ *Miseris* ; the members of which make it their duty
 “ to visit condemned criminals, prepare them for death,
 “ accompany them to execution, and give them a
 “ decent burial. They carry their charitable at-
 “ tentions still farther, and provide for the widows
 “ and children of these unhappy wretches. This
 “ society was originally composed of some of the first
 “ nobility of the city; but the tyrant Philip, influenced,
 “ it seems, by motives of political suspicion, forbade the
 “ nobles to enter into such associations, and in parti-
 “ cular, confined the one we are speaking of to the
 “ clergy.—The congregation *De S. Ivone* consists of
 “ lawyers, who undertake to plead the causes of the
 “ poor gratis, and furnish all the expenses necessary
 “ to carry their suits through the courts with effect.
 “ To be entitled to the assistance and support of this
 “ association, no recommendation or introduction is
 “ required. The person applying has only to prove
 “ his poverty, and give in a full and fair statement of
 “ his case.—*Congregazione della Croce*, composed
 “ principally of nobility to relieve the poor, and im-
 “ prisoned, and particularly to bury the bodies of such
 “ distressed and forsaken persons when dead.—The con-
 “ gregation *Della Sta. Trinita dei Pellegrini* is des-
 “ tined, as its name imports, more particularly for the
 “ relief of strangers, and is composed of persons of all
 “ classes, who meet in its assemblies, and fulfil its du-
 “ ties, without distinction. It is governed by five per-
 “ sons, one of whom presides, and is generally a pre-
 “ late or high officer of state; the others are a
 “ nobleman, a citizen, a lawyer, and an artizan. All
 “ the members attend the hospital in rotation, each for
 “ a week, during which they receive strangers, wash
 “ their feet, attend them at table, and serve them with
 “ the humility, and with more than the assiduity, of
 “ menials.—The congregation of Nobles, for the relief

“ of the bashful poor. The object of this association
 “ is to discover and relieve such industrious persons, as
 “ are reduced to poverty by misfortune; and have too
 “ much spirit, or too much modesty, to solicit public
 “ assistance. The members of this association, it is
 “ said, discharge its benevolent duties with a zeal, a
 “ sagacity, and what is still more necessary for the ac-
 “ complishment of their object, with a delicacy and
 “ kindness truly admirable. All these confraternities
 “ have halls, churches, and hospitals, more or less
 “ grand and extensive, as their object may require,
 “ or their means allow.”*

What a blessed abode of piety and charity is Naples, if Mr. Eustace presents us with a faithful picture! Can this be the town so scandalized by other travellers, the seat of the most corrupt and profligate court in Europe, disgraced by the worst government, worst exercised, by nobility and gentry the most depraved, and commonly the most wretchedly degraded? The above quotations are merely introduced to shew that, whatever may be the state of religion, government, morals, and police, the sums annually devoted to the relief of the infirm and poor are not so small as to warrant the vain suggestion which many delight to propagate, that the sacrifice of property to the support of the poor in England, by the operation of the poor's law, is greatly disproportionate to that

* “ Even in the very respect in which Naples is supposed to be
 “ most deficient, I mean in regard to chastity, there are instances of
 “ attention to morality, not to be equalled in any transalpine capital.
 “ For instance, there are more retreats open to repentant females,
 “ and more means employed to secure the innocence of girls exposed
 “ to the dangers of seduction by their age, their poverty, or by the
 “ loss, the neglect, or the wickedness, of their parents, than are to be
 “ found in London, Paris, Vienna, and Petersburg united. Of this
 “ latter description, there are four hundred educated in one *conser-
 “ vatorio*; and not only educated, but when fit for marriage, por-
 “ tioned out according to their talents.” *Eustace's Travels.*

which common humanity devotes to that object in other countries.

That the legal allotment of a portion of the public revenue to the support of those whose labour has been or may be beneficial to the public, and whose powers of exertion are suspended or destroyed by age or sickness,—to infants deprived of parental protection,—to idiots and lunatics,—is, in any view of national policy, more disadvantageous to the community, than the leaving all who are in want to seek at large for the charity of individuals, is a conclusion, to which, I conceive, an observer could never be led by an examination of the state of the poor, and the effects of charity in Catholic countries. The notices of the state of the poor, to be found in the journals of travellers, are indeed rare and scanty; but the remarks of a furious panegyrist of Italian charities will probably lead those who are capable of considering the subject without Romish prejudices, to inferences very different from those of the author. Baretti (*Account of Manners and Customs of Italy*, v. ii. p. 100, &c.) says, “the benevolence of the modern Romans must have been very great, and have continued through many generations; since it is asserted, that the united revenues of all the Cardinals residing in Italy, which, upon a medium, may be reckoned at 4000*l.* each, do not amount to the third part of the revenues possessed by the hospitals in that single city. Nor is the admittance into our hospitals rendered difficult, by cavilling or narrow regulations, as is often the case in other countries, where charity is so diligently anatomised, that many good things are not done, for fear improper objects should partake of them. *The Italians scorn such paltry discriminations*, and every person who is, or will be, an object of their charity, is by them

“ considered as poor enough to deserve a share of it.
 “ Therefore, in the greatest part of our hospitals,
 “ every object of misery is freely received; nor is
 “ there any enquiry ever made, whether it is in his
 “ power to procure assistance at home.

“ With regard to the foundlings, those that carry
 “ them to the proper hospitals, put them in an engine
 “ at the door, ring a bell to give notice that a child
 “ has been brought, and go about their business;
 “ and the poor infant is immediately taken care of:
 “ nor is there any enquiry ever made after their
 “ parents. So that those who cannot maintain their
 “ children, as well as those who will not, may send
 “ them there without the least hindrance, certain
 “ that the public charity will supply their want of
 “ ability and *tendernefs*.”

“ But Italian charity is still of a more extensive
 “ nature, and embraces other objects besides those
 “ that are only fit for hospitals. Many are the funds,
 “ and some them very considerable, whose produce
 “ is yearly shared into competent sums, and distri-
 “ buted under the name of portions to poor maidens,
 “ when they are willing to marry, or desirous to take
 “ the veil.”

“ Besides the funds thus applied, we have others,
 “ instituted to prevent the extortions of usurers; by
 “ which the distresses of the poor are extremely
 “ aggravated in other countries. From these funds
 “ the poor generally receive two-thirds of the value
 “ of their pledges, without paying interest for small
 “ sums, and only one or two per cent. for sums con-
 “ siderable. Should they forfeit their goods, they
 “ are sold by auction, and the surplus paid them.
 “ Why do not all nations adopt this Italian scheme
 “ of relieving their poor, ever subject to the rapacious
 “ extortions of hard-hearted Jews, or merciless

“ pawnbrokers ?” [*Answer.* Because the scheme offers a bounty on improvidence ; and as it must be conducted at a great expense, and without profit, the funds necessary to its support may be more beneficially bestowed.]

“ I need not mention that other kind of charity, “ so common among the Italians, of giving alms to “ street-beggars. This great fault of ours is gene- “ rally known, thanks to those ultramontane poli- “ ticians, who have so often blamed us for it in their “ wise accounts of our country, pretending that this “ practice of ours encourages idleness, and of course “ destroys industry. To this heavy charge I have “ *nothing* to answer, but that I hope my countrymen “ will never adopt such outlandish politics !” An answer worse than nothing. He estimates the population of Italy at fourteen millions : the number of friars at 84,000, and the proportion of mendicants to non-mendicants as 3 to 1. It were vain, indeed, to reason on the evils of a life of beggary, with one who can vindicate the devotion to it of so large a portion of his country’s population.

Of the Roman charities, the two most celebrated are, the Hospital for Pilgrims, and *Monte della Pietà*, or Bank for Pledges. Casalius, in his work *De Urbe Româ*, describes the former with enthusiastic eulogy. Salmon, in the historical description of ancient and modern Rome, has this notice of them. “ St. “ Filippo Neri, when secular, seeing how much the “ poor pilgrims suffered, who came to Rome, from “ various parts, *to visit the sepulchres of the apostles,* “ *and obtain indulgences,* no one giving them lodging ; “ the pious youth, with sixteen of his companions, “ began the great work of hospitality in the church “ of S. Salvatore in Campo, forming a confraternity, “ under the title of the Holy Trinity, for the

“ purpose of exercising charity toward their neigh-
 “ bours, and administering relief to poor pilgrims.
 “ They received all pilgrims with the greatest be-
 “ nevolence; and washing their feet, gave them
 “ food and lodging for three nights. D. Elena
 “ Orfini, a Roman lady, gave a house for the ac-
 “ commodation of female pilgrims, and this charitable
 “ work has continued ever since. Here are busts of
 “ Clement VIII. and XI. and that of Bened. XIV.
 “ &c. as brothers and benefactors of this pious work,
 “ who, by their assistance and good example of at-
 “ tending upon and washing the pilgrims’ feet, have
 “ inspired others to the same. Besides these, the
 “ poor convalescents are received here, who have left
 “ the hospitals; relief being afforded them for three
 “ days, and longer, if necessary.” [As the days of
 pilgrimages, it may be hoped, are nearly at an end,
 this charity may probably in future be wholly applied
 to relieve the distresses of the resident poor, instead
 of giving bounties to indolent wanderers.] “ In
 “ order to avoid the great extortion exacted by the
 “ Jews for pledges of the christians, and to relieve
 “ those in necessity, in 1539, by persuasion of Gio-
 “ vanni Calvo, prior of the conventual friars, a
 “ company of wealthy persons was formed, who
 “ deposited a certain sum of money to establish a
 “ bank, in order to lend money to the poor, who
 “ brought pledges for security of their debts, with-
 “ out taking any interest. This company being
 “ approved by Paul III. he elected St. Charles Bor-
 “ romeo* protector, who formed the statutes. Sixtus

* The Cardinal Charles Borromeo, called St. Charles, having
 been canonized in 1610, and having merited all earthly honour by
 a life dedicated to the glory of God in the benefit of mankind, en-
 joined the institution of charitable associations throughout all the
 parishes of his diocese, the archbishopric of Milan, *in solievo de*
poveri infermi, for aid and support of the sick and disabled. In

“ V. gave a place in the street Coronari for this
 “ purpose. Clement VIII. removed them, and
 “ granted the palace inhabited by Urban VIII. when
 “ cardinal, in which are the Bank for Deposits, and
 “ apartments for the superintendants. The money
 “ lent, amounting to thirty crowns, is gratis; but
 “ above that sum, two crowns are paid annually for
 “ every hundred. The pledges are kept here for
 “ eighteen months, then sold by public sale, and the
 “ money lent stopped; but the overplus of the gain
 “ is returned to the owners of the pledges.”—*Salmon's
 Ancient and Modern Rome, vol. ii. p. 152.*

It may be worth while here to present a few plain
 observations on Italian charities, by a very enlightened
 French traveller, *Lalande, Voyage en Italie, vol. v.
 c. ix. p. 166.*

“ Il y a des fondations dans plusieurs eglises pour
 “ distribuer à chaque fête solennelle des dots aux
 “ pauvres filles, soit pour prendre le voile, soit pour
 “ se marier selon leur gout. La somme est fixée, de
 “ même que le nombre des filles qui viennent en
 “ procession pour la recevoir. Ces charités, si fre-
 “ quentes et faites si mal-à-propos, sont un des grands
 “ vices du gouvernement ou elles entretiennent la
 “ faineantise.—Quand une fille du commun à la

the collection of rules of one of these societies, “ *Regole per li
 “ ascritti alla carità cristiana in sollievo, &c. nella parochia di S.
 “ Bartolomeo sotto il patrocinio di S. Luigi Gonzaga,*” it is stated,
 that a large association of persons of either sex are devoted to the
 objects of the institution, to daily and nightly attendance on the sick
 poor with zeal and diligence, no less beneficial to the bodies of the
 sufferers, who receive their bounteous aid, than to their own souls.

Mr. A. Young (*Travels in France, &c. 4to. p. 645*) says, arti-
 cle Milan, “ charitable foundations in the city only amount to
 “ 3,000,000 livres, (87,500l. sterling.) In the great hospital, there
 “ are commonly from 12 to 1500 sick. The effect is found to be
 “ exceedingly mischievous, for there are many that will not work,
 “ depending on these establishments.” “ The population of Milan
 “ is said to be 116,000.”—*Watkins's Travels, Letter 24.*

“ protection du batard de l’apotecaire d’un cardinal,
 “ elle se fait assurer cinq ou six dots dans cinq ou
 “ six eglises, et ne veut plus apprendre ni a coudre
 “ ni a filer, &c.

“ Il n’y a presque point de jour, ou dans quelques
 “ un des principaux couvens de religieux on ne
 “ distribue de la soupe à la porte à tous ceux qui la
 “ viennent demander: le grand nombre d’hopitaux
 “ qu’il y a dans Rome, et la facilité d’avoir le pain
 “ la soupe et l’aumône dans les couvens, y entreti-
 “ ennent la faineantise et la mendicité; et c’est une
 “ chose qui revolte que le grand nombre de mendi-
 “ dont on est assailli dans les rues de Rome, ainsi que
 “ dans celles de Naples: on y regrette bien la bonne
 “ police de Londres, qui a su debarrasser totalement
 “ les rues et les eglises de cette vermine insupportable
 “ pour les citoyens, et honteuse pour un etat. Au
 “ reste c’est bien pis à Naples,” &c.

Charities in Germany.

The degraded character of the poor throughout the greater part of Germany renders it difficult to collect facts respecting them from the narratives of travellers. In Travels through Germany, written by Baron Riefbeck, and translated by the Rev. Mr. Maty, published 1787, it is said, “ All the charities
 “ (of Vienna) depend upon the Court alone for their
 “ support. We meet here with no curé of St.
 “ Sulpice, to raise 300,000 livres a year for the relief
 “ of the necessitous. The Archbishop Migazzi is as
 “ bigoted, and as dependant on the papal hierarchy,
 “ as Beaumont; but he gives no millions of livres
 “ yearly out of his income to secret distress, as the
 “ good Archbishop of Paris does. The Empress’s
 “ benevolence, of which religion is the principle,

“ approaches to profusion; she refuses relief to none
 “ who stand in need of her assistance. Her steward
 “ has hardly any thing to lay before her but ac-
 “ counts of charities. Her liberality particularly
 “ shews itself towards widows, especially such as are
 “ of high birth. Her partiality to high birth makes
 “ her desirous that every person should live up to his
 “ or her rank. With respect to the public foun-
 “ dations, the library, schools, hospitals, and poor-
 “ houses, cost her immense sums. I am assured, that
 “ the debts she has contracted by this liberality, (if
 “ they are just debts, the liberality is at the expense
 “ of her creditors,) amount to upwards of twenty
 “ millions of guilders; and one of my friends in-
 “ formed me, that she gives away three millions per
 “ annum in private charity. Who would imagine
 “ now, that under so worthy a character merit often
 “ starves, whilst large sums are lavished upon the
 “ worthless? The prejudices of religion have so far
 “ gotten the better of her natural disposition, as to
 “ make her refuse assistance to an officer who had
 “ been crippled in her service, unless he would em-
 “ brace the Catholic religion!”

In Madame de Stael's eloquent and discriminating
 work on Germany, the poor could not be wholly
 unnoticed. If they occupy but a small space, the
 defect is in the subject, not in the writer.* Her
 remarks are confined principally to Hamburgh.
 Having noticed the schools of Pestalozzi, for the
 improvement of the poor throughout Germanic
 Switzerland, she describes similar institutions of
 Mr. Fellenberg, in Hamburgh. “ He causes village

* Describing the Prater, (the Hyde-Park of Vienna,) she says,
 “ you never meet a beggar at these promenades; none are to be
 “ seen in Vienna. The charitable establishments there are regulated
 “ with great order and liberality; private and public benevolence
 “ is directed with a great spirit of justice.”

“ schoolmasters, to be taught according to Pestalozzi’s
 “ method. The labourers who cultivate his grounds
 “ learn psalm tunes; and the praises of God are heard
 “ throughout the country, sung by simple but har-
 “ monious voices, celebrating nature and its Author.
 “ In short, M. de Fellenberg endeavours, by every
 “ possible means, to form between the superior and
 “ inferior classes a liberal tie; a bond which shall
 “ not be merely dependent on the pecuniary interests
 “ of the rich and the poor. It is not enough to be
 “ occupied in promoting the welfare of the lower
 “ classes, with a view to usefulness only: they should
 “ also participate in the enjoyments of the imagina-
 “ tion and the heart. It is in this spirit, that en-
 “ lightened philanthropists have taken up the subject
 “ of mendicity at Hamburgh. Neither despotism,
 “ nor speculative œconomy, have any place in their
 “ charitable institutions.” [N. B. Speculative œco-
 nomy must here be taken in a very limited sense, to
 avoid absurdity.] “ It was their wish, that the
 “ unfortunate objects of their care should them-
 “ selves desire the labour which was expected from
 “ them, as much as the benefactions which were
 “ granted them. As the welfare of the poor was
 “ not with them a mean, but an end, they have not
 “ ordered them employment, but have made them
 “ desire it. We constantly see in the accounts of
 “ those charitable institutions, that the object of their
 “ founders was no less to make men better, than
 “ to render them more useful. Such is the high
 “ philosophical spirit of liberty and wisdom, which
 “ reigns in, and gives peculiarity of character to, this
 “ ancient Hanseatic city. There is much real bene-
 “ ficence in the world, and he who is not capable
 “ of serving his fellow-creatures by the sacrifice of
 “ his time, and of his inclinations, voluntarily con-

“tributes to their welfare with money : this is still
 “something, and no virtue is to be disdained. But
 “in most countries, the great mass of private alms
 “is not wisely directed ; and one of the most emi-
 “nent services which the Baron de Voght, and his
 “excellent countrymen, have rendered to the cause
 “of humanity, is that of shewing how, without new
 “sacrifices, without the intervention of the state,
 “private beneficence may be rendered sufficient
 “for the relief of the unfortunate. That which
 “is effected by individuals is particularly suited to
 “Germany ; where every thing taken separately is
 “better than the whole together. Charitable insti-
 “tutions ought, indeed, to prosper in the city of
 “Hamburgh. There is so much morality amongst
 “its inhabitants, that for a time they paid their
 “taxes into a sort of trunk, without any person
 “seeing what they brought ; these taxes were to
 “be proportioned to the fortune of each individual,
 “and when the calculation was made, they were
 “always found to be scrupulously paid. Might we
 “not believe, that we were relating a circumstance
 “belonging to the golden age, if in that golden age
 “there had been private riches and public taxes ?”

[A circumstance, it must be owned, rather improbable.]

A very interesting extract from the Report of the
 Establishment at Hamburgh, in 1799, is published
 in the 12th Report of the Society for bettering the
 condition of the poor. No. 10. It contains several
 facts, bearing strong internal evidence of authenticity,
 and results of extensively useful application.

In 1789, the streets of Ham-
 burgh were crowded with beg-
 gars, many of them strangers ;
 all in great distress ; the modest
 and deserving perishing un-
 heard and unknown, for want

In 1799, scarcely a beggar
 was to be seen ; every necessi-
 tous inhabitant receiving, under
 kind and regular care and in-
 spection, sure and beneficial
 relief. In ten years, 3081

of a share in that relief which the street beggar anticipated by fraud and importunity. 446 persons were in the house of correction, besides prisoners.

5. The distresses, and the conduct of the poor were almost unknown, except to a few clerical and medical men. When the directors and inspectors made their first inquiries, they visited some narrow courts inhabited entirely by beggars, lost to society, and scarcely preserving the human form; courts, which benevolence approached with a degree of alarm and horror.

10. There were 7391 paupers, 4087 women, 1079 men, and 2225 children, besides persons in hospitals. Mendicity, spreading like infection, and paralyzing the industry and energy of the poor, was become an epidemic disease among the lower classes of life.

poor strangers were relieved and returned to their places of habitation. Not more in the whole than 147 persons in the House.

5. There are now 180 Inspectors; five physicians, and five surgeons, who regularly visit every part of Hamburg. Each house is numbered, and there are 2200 poor persons employed (perhaps this means some one in every house, or nearly so, to which the benefit of the charity has extended) to bring the inspectors immediate information of any distress or disorder in the city. Thus are vice and misery diminished among the poor; and virtue and patriotism increased among the rich.

10. There are (1799) at present 3090 paupers, fed and clothed, and obliged to do such work as they are capable of. Of these, 1692 are aged persons, from 60 to 100 years of age; 1097 maimed or diseased persons of middle age, and 401 children, the greater part of whom are very young.

The members of this institution in Hamburg voluntarily engaged themselves to pay each a fine, in case of such deviation from the true principles upon which the poor ought to be assisted, as the giving indiscriminate alms, without investigating and ascertaining the wants of the object. *Account of Management of Poor in Hamburg, by Mr. Voght, p. 15.*

Mandeville remarks of Holland, (Fable of Bees, Remark 2.) "The country is so small and populous, that there is not land enough (though

“ hardly an inch of it is unimproved) to feed the tenth
 “ part of its inhabitants. The Dutch endeavour
 “ to promote as much frugality among their subjects
 “ as possible, not because it is a virtue, but because
 “ it is, generally speaking, their interest.” How-
 ever, our latest traveller in Holland (Sir John Carr,
 1807) observes, “ I found that the received opinion
 “ of there being no beggars in Holland is erroneous.
 “ I was frequently beset by these sons and daughters
 “ of sorrow or idleness, who preferred their petition
 “ with indefatigable pursuit, but in so gentle a tone,
 “ that it was evident they were fearful of the
 “ police. There are so many asylums for paupers,
 “ that a Dutchman, acquainted with the legislative
 “ provision made for them, always considers a
 “ beggar as a lawless vagabond. Holland is justly
 “ celebrated for its public charities. In Rotter-
 “ dam, before the last war, there were many bene-
 “ volent institutions, some of which have inevitably
 “ languished, and others expired, in consequence of
 “ the usually impoverishing effects of long hostility.”
 The devastation of the continent, the general con-
 sequence of debility from bad government, and of the
 overwhelming violence of mad ambition, renders all
 enquiry into existing institutions useless.* Whenever
 good government shall be established in any portion of
 Europe, which an internal combination of force, or
 the consent of the surrounding countries, shall render
 worthy to be called a state; then useful institutions for
 the indigent and infirm will, no doubt, be established,
 differing probably in many particulars from those
 which have hitherto been known on the Continent,
 except perhaps in Hamburgh.

* This and some similar passages were written, while the Conti-
 nent of Europe was almost wholly subject to Bonaparte, his brothers,
 and generals. Thanks to God for the heart-cheering change !

In a most valuable book, entitled “Inquiries concerning the Poor, by John M’Farlan, D. D. one of the ministers of Canongate, Edinburgh, 1782,” p. 202, c. viii. the observations on the police of Holland, relating to the poor, are highly interesting. For a full extract of the laws of the United Provinces respecting the poor, he refers to Postlethwayte’s Dict. of Commerce. He shews the good effect of general simple manners; of frugal and sober habits, prevalent throughout all classes; of the attentive encouragement of industry by example and reward; and the benefit of a rigorous police repressing mendicity. “There are (he admits) a few vagrant beggars, but these are seldom natives. In every great town, there is a public correction house, in which the provision allowed is of the poorest kind; even for this they are compelled to work. They earn their hard fare by rasping *lignum vitæ*, &c. No corporal punishment can be so great a terror to persons of a slothful or of a vicious disposition. But, sect. ii. where there are so many thousands employed in the meanest occupations, there must be a great number daily reduced to indigence, from causes which no industry and no foresight could have prevented. The poor of this description ought to be provided for, and perhaps there is no country in the world, where greater attention is paid to them than in this.

“The immediate charge of the poor is committed to the Consistory, composed of the elders and deacons of the church, who are generally of the most respectable and intelligent class of citizens. They are at particular pains to enquire into the characters, the circumstances, and the real state of all the poor within their districts. They have hospitals, like our charity work-houses, for the

“ poor. They have also *Proveniers*, cheap lodging
 “ and boarding houses.”

Public taxes, and the rate of wages, are said to be higher in Holland, than even in Great-Britain. Money for the poor is chiefly raised by collections in the churches, where every sermon contains an appeal to the charity of the congregation. “ The elo-
 “ quence of the preacher, it is said, contributes much
 “ to the amount of the collection ; but the sobriety
 “ and regularity of the people may be considered
 “ as a more certain cause of its abundance. There
 “ are some small taxes imposed, for the benefit of
 “ the poor,—on public diversions, on markets, on
 “ marriages, and on private baptisms. In garrison
 “ towns, the Sovereign allows a tax for the poor
 “ to be collected from every person going out or
 “ coming in at the gate during divine service, and
 “ at certain other fixed hours. In some places,
 “ orphans are hired from hospitals to attend fune-
 “ rals ; thus the pomp becomes a charitable fund.
 “ The expence of the hospitals is in general defrayed
 “ by the interest of a capital stock, which the
 “ overseers have accumulated from legacies, inherit-
 “ ances of those who die in the house, donations,
 “ savings, and, chiefly, profits of the work done in
 “ the house.”

“ Besides the stated and weekly collections, there
 “ are more general contributions made by the
 “ Consistory ; who go about, particularly four times
 “ in the year, when the holy sacrament is admi-
 “ nistered, and solicit every family from whom alms
 “ may be expected.”

From a review of the Dutch poor laws and regu-
 lations, (Dr. M. justly observes,) “ it does not appear
 “ that they are materially different from our own.
 “ The admired method of their providing for their

“ poor seems to arise rather from the strict execution
 “ of the law, and the fidelity of the administrators,
 “ than from any peculiar excellency of the laws them-
 “ selves. Were we equally attentive in maintaining
 “ a strict police, and in a frugal and judicious distri-
 “ bution of the poor’s money, there is reason to
 “ think that the poor might be better provided for,
 “ and more easily maintained, in England than in
 “ Holland.”

The state of mendicity in one remarkable town is detailed with an interesting minuteness, which demands the peculiar attention of those who feel anxiety for the improvement of the general condition of the poor. I refer to *Count Rumford’s History of the Public Establishment for the Poor at Munich in Bavaria*. “ Laws (says he, c. i.) were not
 “ wanting to oblige each community in the country
 “ to provide for its own poor ; but these laws had
 “ been so long neglected, and beggary had become
 “ so general, that extraordinary measures, and the
 “ most indefatigable exertions, were necessary to put
 “ a stop to this evil. The number of itinerant beg-
 “ gars of both sexes, and all ages, as well foreigners
 “ as natives, who strolled about the country in all
 “ directions, levying contributions from the indus-
 “ trious inhabitants, stealing and robbing, and
 “ leading a life of indolence and the most shameless
 “ debauchery, was quite incredible ; and so nume-
 “ rous were the swarms of beggars in all the great
 “ towns, and particularly in the capital, so great
 “ their impudence, and so persevering their impor-
 “ tunity, that it was almost impossible to cross the
 “ streets without being attacked, and absolutely
 “ forced to satisfy their clamorous demands. And
 “ these beggars were in general by no means such
 “ as, from age or bodily infirmities, were unable by

“ their labour to earn their livelihood ;” but they
 “ were, for the most part, stout, strong, healthy,
 “ sturdy beggars; who, lost to every sense of shame,
 “ had embraced the profession from choice, not ne-
 “ cessity ; and who not unfrequently added insolence
 “ and threats to their importunity, and extorted that
 “ from fear, which they could not procure by their
 “ arts of dissimulation.” They filled the public
 walks and the churches, disturbing all acts of devo-
 tion; and rushed into private houses, of which the
 street-doors were for a moment left unguarded.
 They continually exposed their children in the streets,
 that their unaffected cries might attract pity. P.
 19. “ A beggar who goes about from house to house
 “ to ask for alms, has many opportunities to steal.
 “ No wonder that thieving and robbing should be
 “ prevalent, where beggars are numerous. That
 “ this was the case in Bavaria will not be doubted
 “ by those who are informed, that in the four years
 “ immediately succeeding the introduction of the
 “ measures adopted for putting an end to mendicity,
 “ and clearing the country of beggars, thieves, rob-
 “ bers, &c. above ten thousand of these vagabonds,
 “ foreigners and natives, were actually arrested, (with
 “ the aid of four regiments of cavalry,) and delivered
 “ over to the civil magistrates; and that in taking
 “ up the beggars in Munich, and providing for those
 “ who stood in need of public assistance, no less than
 “ 2600 were entered upon the lists in one week;
 “ though the whole number of the inhabitants of
 “ the city of Munich, probably, does not amount to
 “ more than 60,000, even including the suburbs.”
 The funds for a very extensive establishment to
 provide work for the able-bodied and unemployed,
 and various aid for the infirm poor, were “ derived
 “ from the following sources: First, from stated

“ monthly allowances from the Sovereign out of his
 “ private purse, from the States, and from the Trea-
 “ sury or chamber of finances. Secondly, and
 “ principally, from the voluntary subscription of the
 “ inhabitants.” [This must be equivalent to a poor’s
 rate.] “ Thirdly, from legacies left to the institu-
 “ tion; and fourthly, from several small revenues
 “ arising from certain tolls, fines, &c. appropriated
 “ to that use.” “ During a late journey in Italy,
 “ (p. 110,) I visited Verona; and becoming ac-
 “ quainted with the principal directors of two large
 “ and noble hospitals, *La Pietà* and *La Misericorde*,
 “ in that city; the former, containing about three
 “ hundred and fifty, and the latter near five hundred,
 “ poor; I gave them an account of the arrange-
 “ ments that had been made at Munich, and took
 “ the liberty of proposing some improvements, par-
 “ ticularly in regard to the arrangements for feeding
 “ the poor.” While employed in building a new
 kitchen in the hospital of *La Pietà*, the Count pro-
 posed to furnish them with clothing from his house
 of industry at Munich, and adds, “ a few days be-
 “ fore I left Munich to come to England, I had the
 “ pleasure to assist in packing up, and sending off
 “ over the Alps, by the Tyrol, six hundred articles of
 “ clothing, of different kinds, for the poor of Verona;
 “ and hope soon to see the poor of Bavaria growing
 “ rich, by manufacturing clothing for the poor of
 “ Italy.” Why not to see the poor of Italy grow-
 ing wise enough to manufacture for themselves?
 Count Rumford’s detail respecting the establishment
 at Munich is followed by an essay on fundamental
 principles of establishments for the poor, contain-
 ing some just and important remarks, to which I
 shall refer hereafter.*

* See Appendix.

Spain and Portugal, under the worst of governments, and worst of administrations, and worst of superstitions, have sunk into an atrophy of social principle. The higher class, proud, indolent, and bigoted, scarce regard the lower as beings of the same species ; the lower, a nation of beggars, destitute of moral sympathy, have abundantly exhibited their unconcern at the ruin of the higher, by their readiness to submit to the yoke of a foreign tyrant.

Southey says of Lisbon, “ the streets are infested
 “ by a nuisance more intolerable than their nightly
 “ darkness, or their eternal dirt,—the beggars. I
 “ never saw so horrible a number of wretches, made
 “ monstrous by nature, or still more monstrous by
 “ the dreadful diseases that their own vices have
 “ contracted. You cannot pass a street without
 “ being sickened by some huge tumour, some mis-
 “ shapen member, or uncovered wound, carefully
 “ exposed to the public eye. These people should
 “ not be suffered to mangle the feelings, and insult
 “ the decency, of the passenger: if they will not
 “ accept the relief of the hospital, they should be
 “ compelled to endure the restraint of the prison.
 “ I do not extend my censure to that multitude of
 “ beggars who weary you at every corner with sup-
 “ plications for the love of God and the Virgin ;
 “ these wretches, so many and so miserable, do in-
 “ deed occasion harsh and ungentle feelings, not
 “ against them, but against that depraved society,
 “ that disinherits of happiness half the civilized
 “ world.”

In *Townshend's Journey through Spain* it is observed, that the country is depopulated from the various evil consequences of bad government. The *regidores*, police magistrates, purchase their offices, and

indemnify themselves at the expence of the poor and industrious. The number of convents is nearly nine thousand. Persons bound to celibacy by vows are estimated at near two hundred thousand. Speaking of Seville, he says, “In traversing the streets I
 “was struck with the multitude of beggars clothed
 “in rags, and was at first inclined to attribute this
 “to the decay of trade; but upon examination, I
 “found a more abiding cause in the distribution of
 “alms at the Archbishop’s palace, and at the gates
 “of twenty convents, daily, and without distinction,
 “to all who make application for relief. Such
 “misplaced benevolence is a bar to industry, and
 “multiplies the objects of distress, whose numbers
 “bear exact proportion to the provision so made
 “for their support.”

Mr. T. notices, in his account of Cadiz, three hospitals for the sick; in one of which they have six thousand patients, and lose annually on an average one tenth. There is also a Retreat, or Asylum, for forty-seven Widows. But the most interesting of their public establishments is the *Hospicio*, or general workhouse. In it are received the poor of all descriptions, young and old, the blind, the lame, idiots and insane. The average number of persons maintained in the house appears to be eight hundred and fifty-five. “Forty-five looms and sixteen stocking-frames are provided for their service, with a sufficient number of spinning-wheels, working benches, tools for carpenters, turners, shoemakers, and taylor, a twisting-mill, a spinning-jenny, and a machine for carding cotton.” The expence of the house for the year 1786 was equal to 13,850*l*. The food for each individual appears to have amounted in the year to 6*l*. 7*s*. 4*d*.; clothes to 13*s*. 8*d*.; but the average expence of the establish-

ment will give 14*l.* 8*s.* 7*d.* for the expense of each, not including the produce of his labour. This produce, besides its proceeding from but a part of those who are on the establishment, as the infirm of all kinds contribute nothing by industry, is much less profitable than that of ordinary manufactories. “People deprived of liberty universally eat too much, and work too little. This, beyond a question, is the case at Cadiz in the *Hospicio*, in which they have ninety-two holidays allowed them, and in which the expense of food and raiment is double what it should be.”

“The *Hospicio* of Barcelona originated in 1582, when the poor began to occupy the serious attention of all the governments of Europe. With the house of industry is united the Hospital of Mercy. In this establishment they provide for children of parents who are burthened with a numerous offspring, for beggars, and for other objects of distress. Their average number is 1436: about one thousand able to work, three hundred idiots, and the rest little children. The whole expense of them is about 48,200 livres Catalan, or about 5164*l.* sterling, per annum. The king allows for each pauper fourteen maravedis per day, to purchase a ration of bread. These are nearly equal to one penny sterling. The voluntary contribution amounts to about 15,000 livres Catalan, and the deficiency is made up by the bishop. The produce of their labour scarce exceeds the rate of one penny each per day; yet this is greater than the average of our workhouses in England. Although no paupers can be better fed, better clad, or better lodged, or can meet with greater tenderness when they are ill, they cannot readily forget their loss of liberty. All these comforts, therefore, are despised, when

“ compared with freedom ; and few, beside the most
 “ decrepit, would remain within those walls. if they
 “ could be permitted to beg their bread from door
 “ to door. This principle, however, is productive
 “ of much good ; for most of the young men in
 “ Barcelona, of any worth or spirit, form themselves
 “ into clubs for mutual relief, nearly upon the plan
 “ adopted by our friendly societies in England,
 “ leaving none but the most improvident and worth-
 “ less to be disgraced by confinement among fools
 “ and madmen.”

Of an unprofitable salt-petre work at Madrid
 Mr. T. observes, “ I have no doubt that motives of
 “ benevolence may have contributed to keep this
 “ voracious monster at Madrid, and the apprehension,
 “ that were it not cherished and supported, a multi-
 “ tude which is now fed by their attendance upon
 “ it would be reduced to famine. Of all employ-
 “ ments for the poor, that which is most uncertain is
 “ least desirable ; and little is that to be encouraged,
 “ which in summer decoys them from the harvest,
 “ and when winter comes turns them adrift to remain
 “ inactive till the return of spring. The manufac-
 “ ture at Madrid feeds four hundred only in the
 “ winter, and when they should listen to the calls
 “ of agriculture, employs from thirteen hundred to
 “ four thousand. If these are not wanted for the
 “ labours of the field, and can find no constant work
 “ in profitable fabrics, it is plain that they have been
 “ needlessly drawn into existence, and that the popu-
 “ lation should be suffered to sink gradually, till it
 “ has again found its proper level. The principle
 “ hereby established is of great importance to man-
 “ kind, and yet seems to have been little understood.”
 This is the principle which Mr. Malthus has since,
 with great ability, investigated and illustrated.

Institutions for the Poor in France.

France, before the Revolution, loudly vaunted its superiority to all other nations in all the arts of civilized life; and its claims, however arrogantly asserted, were, in some respects, generally allowed. Its writers, moral and political, were numerous, eloquent, and sagacious. Several of their works powerfully recommend charity, and review correctly the relations of the rich and poor. Its institutions were numerous and costly; and religious devotees, of both sexes, often bound themselves by vows to the arduous duty of administering to the wants of the diseased poor, in hospitals, in garrets, and in cabins.* Were the poor of France better sustained, were its hospitals better regulated, were its charities better directed, than those of other nations? A few extracts from the few books which I am able to procure, may best answer these questions.

Le Mercier, Tableau de Paris, chap. 266, edit. Amsterdam 1782. “ Et comment voulez vous, que
 “ cette ville, qu’on appelle superbe, ne pullule pas des
 “ mendians, autant de taches dans la legislation d’un
 “ peuple. Il ne faut pas pour cela les etouffer,
 “ comme on a fait dans ce qu’on nomme depots.
 “ C’est une cruauté abominable et gratuite.

“ On n’a pas assez cherché les moyens de remedier
 “ a cet epouvantable desordre; ce qui deshonorera
 “ infailliblement nos magistrats, s’ils ne s’occupent de
 “ cet objet. On leur a proposé plusieurs plans ega-
 “ lement bons: ils n’ont plus qu’à choisir.—

* See account of an institution at Alet, near Grenoble, in Mrs. Schimmelpenninck’s Tour of Dom Launcelot to the Grande Chartreuse and Alet, taken in the year 1667.

“ On a traité les pauvres en 1679, et dans les
 “ trois années suivantes, avec une atrocité une bar-
 “ barie, qui feront une tache ineffaçable à un siècle
 “ qu’on appelle humain et éclairé. On eut dit,
 “ qu’on a voulu détruire la race entière tant on mit
 “ en oubli les préceptes de la charité. Ils moururent
 “ presque tous dans les dépôts, espèce de prisons, où
 “ l’indigence est punie comme le crime.”

C. 267. “ Mais s’il est plusieurs mendiants que
 “ la misère force à tendre la main, et qui affaiblis sous
 “ le poids de malheur ont dans le geste l’abattement
 “ de la vraie douleur, et dans les yeux le feu sombre
 “ du désespoir, il est aussi un grand nombre de gens
 “ hypocrites, qui par des gémissemens imposteurs et
 “ des infirmités factices surprennent votre libéralité,
 “ et trompent votre compassion. D’une voix arti-
 “ ficieuse plaintive et monotone, ils articulent en
 “ traînant le nom de Dieu, et vous poursuivent dans
 “ les rues avec ce nom sacré ; mais ces misérables ne
 “ craignent ni sa justice, ni sa présence.——

“ Eux ils se couvrent de plaies hideuses pour
 “ attirer le peuple ; mais quand la nuit vient,
 “ suivez ces vagabonds dans le cabaret reculé de
 “ quelque faubourg, lieu de rendezvous ; vous verrez
 “ tous ces estropiés droits et dispos, se rassembler
 “ pour leurs bruyantes orgies. Le boiteux a jeté sa
 “ beguile, l’aveugle son emplâtre, le bossu sa bosse
 “ de crin ; le manchot prend un violon ; le muet
 “ donne le signal de l’intemperance effrénée.——

“ Ils se félicitent de subsister sans rien faire, de
 “ partager tous les plaisirs de la société sans en con-
 “ noître les charges. Les enfans qui proviennent de
 “ ces commerces infames et illicites, sont adoptés par
 “ les premiers d’entre eux qui ont besoin d’un objet
 “ innocent pour exciter la pitié publique. Ils dressent
 “ leur voix enfantine à l’accent de la mendicité ; et à

“ mesure que l'enfant grandit, il transforme en metier
 “ la funeste education qu'on lui a donnée. Lorsqu'
 “ ils manquent d'enfans, ces miserables enlevent
 “ ceux d'autrui : alors ils contournent et disloquent
 “ leur membres pour leur donner ce qu'ils appellent
 “ des jambes et des bras de Dieu.——

“ Mais comment ose t'on punir la mendicité, lorsqu'
 “ on voit celle des ordres religieux revetue d'une
 “ apparence legale et pour ainsi dire consacrée.—

“ Toutes ces filles qui le soir vous offrent leurs
 “ appas pour une legere retribution, peuvent etre
 “ considerées comme de jeunes mendiantes ; ca relles
 “ sont plus affamées que libertines. Elles vous
 “ demandent votre argent plutot que vos caresses.

C. 268. “ Il n'est presque pas possible dans la
 “ situation actuelle de notre gouvernement, qu'il ne se
 “ trouve un grand nombre de coupables ; parcequ'il
 “ y a une foule de necessiteux qui n'ont qu'une exis-
 “ tence precarie, et que la premiere loi est qu'il faut
 “ vivre. L'horrible inegalité des fortunes qui va
 “ toujours en augmentant, un petit nombre ayant
 “ tout, et la multitude rien ; les peres de famille de-
 “ pouillés d'argent par la voie trop seduisante de
 “ loteries,” &c.

Dean Swift concludes his ironical epigram on the
 place of the damned—

“ Then hell, to be sure, is at Paris or Rome,

“ And how happy for us that it is *not* at home !”

Chap. 269. “ J'irai à l'hopital, s'e crie le pauvre
 “ Parisien ; mon pere y est mort ; j'y mourrai aussi ;
 “ et le voila a moitié consolé.—La Maison de Dieu !
 “ et l'on ose l'appeller ainsi ! Le mepris de l'humanité
 “ semble ajouter aux maux qu'on y souffre. Le
 “ medecin, le chirurgien, sont payés ; d'accord : les
 “ remedes ne content rien : je le fais : mais on
 “ couchera le malade a coté d'un moribond et d'un

“ cadavre ; on lui mettra le spectacle de la mort sous
 “ les yeux, lorsque les angoisses de la terreur pene-
 “ treront déjà son ame epouvantée. On le plongera
 “ dans un air rempli de miasmes putrides, &c.——

“ L’Hôtel Dieu a été fondé en 660, par Saint
 “ Landry, et le Comte Archambaud, pour y recevoir
 “ les malades de l’un et de l’autre sexe sans exception
 “ de personne. Le Juif, le Turc, *le Protestant*,
 “ l’Idolatre, le Chretien, y entrent également. Il y
 “ a douze cents lits, et le nombre des malades se
 “ monte a cinq ou six mille. Comptez pour l’Hôpital
 “ General dix à douze mille personnes, pour Bicêtre
 “ quatre à cinq mille ; vous aurez le denombrement
 “ des infortunés qui ne savent où poser leur tête.—Il
 “ est presqu’ impossible de savoir quels sont les
 “ revenus de l’Hôtel Dieu. Ils sont immenses, et
 “ ce qui le feroit croire, c’est l’attention que l’on a
 “ d’en dérober la connoissance au public.——

“ On croit pouvoir assurer ici, que le revenu de
 “ l’Hôtel Dieu est tel qu’il suffiroit pour nourrir
 “ presque la dixieme partie de la capitale.——

“ Rapprochez la Maison de Charité de Lyon, et
 “ l’Hôpital de Versailles, de l’Hôtel-Dieu de Paris ;
 “ d’un côté, vous appercevrez un ordre admirable
 “ une regie digne d’éloges, et qui attendrit le contem-
 “ plateur, de l’autre, vous verrez tous les vices qui
 “ affligent l’ame.——

“ L’Hôtel Dieu de Paris a tout ce qu’il faut pour
 “ etre pestilentiel à cause de son atmosphere humide
 “ et peu airée ; les plaies s’y gangrenent plus facile-
 “ ment, et le scorbut et la gale n’y sont pas moins
 “ de ravages, pour peu que les malades y sejourment.
 “ Les maladies les plus simples dans leur principe
 “ acquierent des complications graves par une suite
 “ inevitable de la contagion de l’air. C’est par la
 “ même raison que les plaies simples à la tête, et aux

H

“ jambes sont mortelles dans cet hôpital. Rien ne
 “ confirme mieux ce que j'avance, que le denombre-
 “ ment des misérables qui périssent tous les ans à
 “ l'Hôtel-Dieu de Paris ; et à Bicêtre ; il meurt le
 “ cinquième des malades ; calcul effrayant !——

C. 270. “ Les corps que l'Hôtel-Dieu vomit
 “ journellement sont portés à Clamart : c'est un
 “ vaste cimetière, dont le gouffre est toujours ouvert.
 “ Ces corps n'ont point de bière : ils sont confus
 “ dans une serpillière. On se dépêche de les enlever
 “ de leur lit ; et plus d'un malade réputé mort s'est
 “ réveillé sous la main hâtive qui l'enfermoit dans ce
 “ grossier linceul : d'autres ont criés qu'ils étoient
 “ vivans, dans le chariot même qui les conduisoit à
 “ la sépulture !——

C. 271. “ L'Hôpital des Enfants trouvés est un
 “ autre gouffre, qui ne rend pas la dixième partie
 “ de l'espèce humaine qu' on lui confie. Dans la
 “ province de Normandie, on a calculé d'après l'expe-
 “ rience de dix ans, qu'il mouroit cent quatre enfans
 “ sur cent huit.—Sept à huit mille enfans légitimes
 “ ou illégitimes arrivent tous les ans à l'hôpital de
 “ Paris, et leur nombre augmente chaque année. Il
 “ y a donc sept mille pères malheureux, qui renoncent
 “ au sentiment le plus cher au cœur de l'homme.—

“ Le quart de Paris ne fait pas bien sûrement la
 “ veille, si ses travaux lui fourniront de quoi subsister
 “ le lendemain. Faut-il être étonné qu'on se porte
 “ au mal moral, quand on ne connoît que le mal
 “ physique ? En tout tems, à toutes les heures du
 “ jour et de la nuit, sans question et sans formalité, on
 “ reçoit tous les enfans nouveaux-nés qu'on présente
 “ à cet hôpital.——

“ Ce sage établissement a prévenu et empêché
 “ mille crimes secrets : l'infanticide est aussi rare, qu'il
 “ étoit commun autrefois.——

“ On avoit proposé de faire de tous ces enfans
 “ trouvés autant de soldats. Projet barbare ! ” &c.
 [It may be a sad destiny ; but while the sad business of
 war exists, it may be as well to train infants gradually
 to its toils and terrors, as to tear away men, trained
 to arts, from their industry, and from the bosom of
 their families.] “ Un grand nombre de ces enfans
 “ viennent de la province.—Un homme apporte sur
 “ son dos les enfans nouveaux-nés dans une boîte
 “ matelassée, qui peut en contenir trois. Ils sont
 “ debout dans leur maillot, respirant l’air par en
 “ haut. L’homme ne s’arrête, que pour prendre ses
 “ repas, et leur faire sucer un peu de lait. Quand il
 “ ouvre sa boîte, il en trouve souvent un de mort ;
 “ il achève le voyage avec les deux autres, impatient
 “ de se débarrasser du dépôt. Quand il l’a déposé a
 “ l’hôpital, il repart sur le champ pour recommencer
 “ le même emploi ; qui est son gagne-pain. Presque
 “ tous les enfans qu’on transporte de Lorraine par
 “ Vitry, périssent dans cette ville. Metz a vu dans
 “ une seule année neuf cents enfans exposés. Quelle
 “ matière à réflexion ! ” In estimating the effects of
 this vast and indiscriminate foundling hospital, this
 latter circumstance is a melancholy weight in the
 opposite scale to the prevention of infanticide alleged
 in its favour.

A work of Monsr. J. B. S. Salgues, on Paris, its
 Manners, Literature, and Philosophy, published 1813,
 just before the great events which have given peace
 to Europe, and hopes of extended amelioration
 throughout the civilized world, gives the following
 comparison of the state of the hospitals before and
 after the Revolution. He refers also to a work
 published by an intelligent and benevolent physician,
 M. Duchannoy, on the same subject.

“ Could the Hôtel Dieu, in the state in which we
 “ remember it, be compared with any thing else than
 “ a common sewer, loaded with the infectious mias-
 “ mata of a thousand different contagions? when the
 “ sick, heaped together, served only to conceal the
 “ distinction between the dying and the dead, and
 “ seemed to meet but in order to secure the absorp-
 “ tion of some sufficient cause of dissolution. The
 “ means of cure were often the object of horrid
 “ speculation. It was reserved for an administration
 “ more humane, more principled, and more informed,
 “ to direct its attention to the condition of the indi-
 “ gent, and thus to found the purest pillar of national
 “ glory. Indeed, the present management of the
 “ hospitals deserves every praise.

“ Before the Revolution, Paris could only boast
 “ of three hospitals, the Hôtel-Dieu, the Charité,
 “ and the St. Louis; but now four additional build-
 “ ings have been founded in the suburbs; with some
 “ special hospitals, (these three being opened to the
 “ diseased of every description,) such as the hospital
 “ for *maladies honteuses*, for cutaneous disorders, for
 “ diseases of children, and for lying-in women. At
 “ Bicêtre, and at Salpêtrière, are also lunatic asylums,
 “ which are improved, but not new, establishments.

“ First, it was necessary to repair the large edi-
 “ fices applied to these purposes, to provide additional
 “ conveniences of various kinds, furniture fixed and
 “ moveable, baths, and beds, the utensils of the
 “ apothecary and the kitchen. This has been done
 “ with judgment. At the Hôtel Dieu the sick were
 “ mingled and confounded together: all sorts of
 “ diseases, the most contagious and the most offen-
 “ sive, were huddled into the same apartment; child-
 “ ren and men, boys and girls, persons afflicted with
 “ hideous infirmities, the feverish, the scrophulous,

“ the epileptic, the insane, were stowed in the same
 “ rooms with lying-in women and venereal patients,
 “ three, four, sometimes six, in a bed. It was Mil-
 “ ton’s lazar-house with aggravations. The imagi-
 “ nation shudders over the mere picture of these
 “ death-breathing apartments, where the sufferer
 “ was invited but to a sepulchre; yet they had
 “ continued thus for centuries. Now, thanks to a be-
 “ neficent philosophy, the sick are insulated; each has
 “ his bed apart; and the beds are so constructed, that
 “ the old abuse cannot be repeated. The number of
 “ beds is proportioned to the size of the apartments;
 “ which are lighted by larger windows, ventilated
 “ with thorough drafts, neatly white-washed, and
 “ purified with chemical vapours. This is a short
 “ sketch of what has been done for the indigent
 “ sick. It was difficult to carry further the amelio-
 “ rations of every kind. Let us not forget the
 “ excellent establishment of a central Dispensary;
 “ nor the House of Health in the suburb, where
 “ persons able to pay for attendance are admitted
 “ at a moderate price, and provided with those com-
 “ plex accommodations which cannot be obtained at
 “ home. Let us add the School for Midwives, and
 “ the two Hospitals for Age; that of the men of St.
 “ Lawrence, and that of the women of St. Sèvres.
 “ Let us add, also, the Refuge for Old Couples;
 “ where a man and his wife, who have fallen into
 “ indigence, can live together on public alms. For-
 “ merly, indigence was a sentence of divorce, which
 “ drove the husband to the *Bicêtre*, and the wife to
 “ the *Salpêtrière*. And the House of Succour, a new
 “ institution, in which (as in a monastery) elderly men
 “ are admitted, on providing security for the payment
 “ of two hundred livres yearly; and the two Orphan
 “ Houses, one for children of each sex; and the

“ Foundling Hospital, for those whom parental un-
 “ kindness reduces to the state of orphans. Here
 “ children are received without investigation, in order
 “ to prevent the temptations to infanticide, which
 “ shame has been known to occasion, as well as
 “ want. The administration continues to watch
 “ over these little unfortunates, and allows pensions
 “ for their board until the age of twelve; after
 “ which masters will take them for their own earn-
 “ ings. It has not been reckoned sufficient to or-
 “ ganize in a new and better spirit the ancient
 “ institutions, and to found such others as were
 “ wanting; it has also been deemed fit to connect
 “ them under the superintendence of a common
 “ authority, which can prescribe to each the expe-
 “ dient limits of its division of humane labour. For
 “ this purpose, a central committee of the public
 “ charities has been formed; together with especial
 “ committees for managing the establishments for the
 “ sick, for the old, and for children.

“ Besides the bureaux of these four committees
 “ each establishment keeps accessible account-books
 “ with great exactness; so that the central administra-
 “ tion can readily and weekly ascertain any thing that
 “ it wants to know concerning the state of the several
 “ institutions. A certain attention in comparing the
 “ number of inmates with the habitual outgoings is
 “ the best preventive of embezzlement.”—Quoted
 from *Appendix to v. 73 of the Monthly Review*, p. 534.

Among the very few French books which I have
 been able to procure on the subject which engages
 my attention, particular notice seems to be due to
*Idees d'un Citoyen sur les besoins, les droits, et les de-
 voirs des vrais Pauvres. Amsterdam, 1765.*

“ ORPHELINS.—Parlons d'abord des besoins phy-
 “ siques de l'enfance, proprement dite. L'ancienne

“ législation Françoise avoit imposé l’obligation d’y
 “ pourvoir, aux Seigneurs Hauts-Justiciers: mais
 “ aussi les enfans illegitimes devenoient leur serfs,
 “ c’est à dire a peu pres leur esclaves dans l’ancienne
 “ rigueur du droit feodal.” The author strongly
 recommends foundling hospitals, and the training all
 the youth to agriculture: this must manifestly depend
 on the demand for hands. It seems to be a just
 principle, that all who from infancy are reared at the
 public expense should be trained to those pursuits
 by which the community may be most benefited;
 and if wars must continue, and some in all states must
 be trained to it, it seems but equitable to train to
 the defence of the state those who have been reared
 at the common expense. This was the practice
 of Athens; and young men thus reared, when able
 to bear arms, appeared at the feast of Bacchus in
 their panoply, and declared themselves ready to de-
 vote their strength to the service of their beneficent
 country. Exceptions in such case might easily be
 made with respect to the sickly, and to those who
 might exhibit extraordinary proofs of intellect, and
 dexterity in any of the arts.

“ DES VIEILLARDS.—Les citoyens qui font le meil-
 “ leur emploi de leurs forces tant qu’ils en ont, font
 “ le plus communement assiégés de la pauvreté dans
 “ leur vieillesse. Les ouvriers dévoués aux travaux
 “ de l’agriculture, et aux arts de premiere necessité,
 “ sont toujours le plus mal payés. Les besoins de la
 “ vieillesse pauvre étoient trop sensibles dans nos
 “ villes pour ne pas s’attirer l’attention du gouverne-
 “ ment: c’est principalement pour eux qu’on a ima-
 “ giné de bâtir et de doter les hôpitaux. Le dessein,
 “ qu’on a si sagement formé depuis longtems d’abolir
 “ absolument la mendicité en France, exigeoit qu’on
 “ prit les moyens de pourvoir à la subsistence des vieil-

“ lards invalides de l’un et l’autre sexe : il est clair qu’ils
 “ ont droit de l’exiger de la part des administrateurs
 “ de la republique, des qu’on leur ôte leur seule
 “ ressource en les empêchant de solliciter la compassion
 “ de leurs concitoyens.” [These are just ideas ; and
 it may be hoped, that her renovated govern-
 ment, devoting its attention to the arts of peace,
 may direct the abundant energies of that ingenious
 people to the adoption of institutions thus characte-
 rised by wisdom and benevolence. The author ge-
 nerally condemns poor-houses, as hateful to the
 poor, as crowding the vicious and the decent pro-
 miscuously together, and partaking too much of the
 character of prisons. This is true : it will, howe-
 ver, be necessary to advert to this subject more par-
 ticularly hereafter. Invalids, he observes, are gene-
 rally better attended in private houses, than in hos-
 pitals, &c. This may be true : yet for those who
 are quite helpless, alms-houses may be useful, in
 which they may be assembled, not crowded, so that a
 few trained attendants may give more effectual aid
 than could be procured otherwise ; and in which,
 machinery might be constructed, especially adapted
 to give ease, or to amuse, by providing some slight
 occupation to such persons. His remarks, however,
 as applied to the generality of poor invalids, appear
 to be correct and humane.]

“ Pourquoi ne laisserions nous pas ces pauvres
 “ caducs dans le lieu meme qu’ils habiterent autrefois,
 “ jouir du droit de domicile, de liberté de citoyen,
 “ qui plait toujours, et qu’on a toujours le droit de
 “ revendiquer. La plupart y trouveroient de petits
 “ secours d’amitié, des consolations, une société dans
 “ les parents, des amis, des voisins, des anciennes
 “ connoissances, qui ne vont point les chercher dans
 “ les horreurs d’un hôpital.

“ *Hôpital des Aveugles, a Paris.*—Nous croyons
 “ que les aveugles pauvres du royaume doivent être
 “ tous alimentés et entretenus dans le lieu même
 “ de leur domicile ordinaire ; une maison commune
 “ leur est inutile, sur tout une maison dans la
 “ capitale ornée comme un des plus beaux palais
 “ de l’Europe, qui contraste si bizarrement avec le
 “ métier qu’ils exercent dans les églises d’une men-
 “ dicité très incommode et très indecente. Donnez
 “ leur de quoi vivre chez eux en vrais et bons
 “ pauvres, sans tourmenter les fideles, &c.—L’au-
 “ mône publique étant devenue générale pour toute
 “ espèce des pauvres, et pour tous leur vrais be-
 “ soins sans exception, la mendicité est un crime
 “ qui mérite d’être réprimé sans ménagement, et
 “ puni avec sévérité.—En supposant ce principe
 “ comme vrai, politiquement et moralement parlant,
 “ il ne faut pas croire qu’il soit nuisible à la charité
 “ chrétienne, et que nous prétendions ôter aux
 “ fideles la ressource salutaire de l’aumône, &c.—

“ Nous ne condamnons pas les troncs dans les
 “ églises, [or collections at the church door,] à
 “ Dieu ne plaise. Le commissaire paroissial, le Curé,
 “ les femmes charitables, le juge de la paroisse,
 “ auront toujours les mains ouvertes pour recevoir
 “ les dons de la piété.—Nous en concluons, que si
 “ c’est un crime au pauvre entretenu par l’état de
 “ mendier, ce seroit une faute, et une espèce de délit
 “ au citoyen de donner de l’aumône à un mendiant ;
 “ c’est un superflu qu’il prodigueroit à l’un pour
 “ priver un autre du nécessaire, et pour mettre les
 “ autres citoyens dans la nécessité de le fournir à leur
 “ dépens ; ce qui forme dans la réalité une sorte de
 “ vol fait au public. La loi donc pourroit pro-
 “ noncer une amende pour tout distributeur d’au-
 “ mônes aux mendiants, et même attacher à cette

“peine une humiliation. C’est aussi le prononcé
 “formel d’une de nos anciennes ordonnances, aussi
 “sage en elle même, mais, malheureusement, aussi
 “prematurée que tous les autres de ce genre.—
 “Nous n’entendons pas prohiber petits presens
 “aux pauvres domiciliés, pensionnés, et non men-
 “dians, &c.”

This is plain sense, and well worthy of general
 attention. Experience proves by far the greater
 number of those who beg, to be indolent impostors,
 or active only in fraud. The worthy and really
 distressed apply to their friends, who can judge of
 their worth and their wants, and to the legal sources
 of supply, in short, to any legal means of sustenance,
 rather to the strange, precarious, immodest obtrusion
 of their whining, servile, or obstreperous complaints,
 on those who are hurrying from place to place, too
 much occupied with their own private cares to ex-
 amine duly into circumstances so stated.

Our offices of churchwarden and overseer of the
 poor, being raised on an old ecclesiastical foundation, are
 not without a prototype in the Roman Catholic church.

Marguillier, (Moreri's Dict.) “Celui qui a
 “l’administration des affaires temporelles d’une eglise
 “paroissiale, qui a soin de la fabrique et de l’œuvre.
 “L’intendance de la fabrique des eglises apparte-
 “noit anciennement à l’évêque. Les eveques
 “s’en dechargent sur les archidiacres, et les
 “archidiacres sur les curés. L’avarice ou la negli-
 “gence des derniers fut cause qu’on choisit des per-
 “sonnes notables et zelées entre les paroissiens pour
 “prendre la direction des affaires de l’eglise. Ce-
 “pendant les eveques ont pretendus que ces Mar-
 “guilliers quoique laics n’étoient point dispensés de
 “rendre compte de leur administration devant le
 “juge ecclesiastique.—Le mot de Marguillier vient

“ de Matricularius. La matricule étoit un registre
 “ public, où l’on enrolloit les pauvres qui deman-
 “ doient l’aumône à la porte des églises ; et les Mar-
 “ guilliers étoient les gardes de ces registres, et les
 “ distributeurs de ces aumônes. On a confié depuis
 “ ce soin à ceux qui ont la garde du revenu des
 “ églises, et on les a aussi nommés Marguilliers, &c.”

Early after the French Revolution, the National Assembly appointed a committee of mendicity. The project of establishing a poor’s rate was discussed and rejected. *Quat. Rapport*, 8vo. 1792. *A. Young’s Travels*.

In a report of the proceedings of a Philanthropic Society in Paris, during the year 1813, published in 1814, I find the following interesting notices.
 “ Dans l’époque defastreuse, dont le retour de Louis
 “ XVIII. a marqué la fin, tandis que nos guerriers
 “ bravoient la mort dans les combats, nous avons vu
 “ les femmes restées dans les villes se consacrer au
 “ soin des blessés, et tous les citoyens faire des dons
 “ volontaires pour leur fournir ce dont ils avoient
 “ besoin. Ce n’est point le superflu qu’on a offert.
 “ Les gens les moins riches se sont imposé des priva-
 “ tions pour soulager les infortunés. Les Chirurgiens,
 “ les Medecins, les Sœurs de la Charité, se sont de-
 “ voués ; et plusieurs ont été victimes de leur zèle.
 “ —Si les membres de la Société Philanthropique
 “ ont dans ces circonstances montré tous individu-
 “ ellement les sentimens qui les animent, le comité,
 “ chargé de les représenter, a dû faire les derniers
 “ efforts pour seconder leurs intentions.—La Société
 “ Philanthropique n’est point une institution nouvelle ;
 “ elle avoit été fondée en 1780, sous la protection
 “ de Louis XVI. par des souscripteurs réunis pour
 “ venir au secours des pauvres.*

* “ On voit par les rapports faits annuellement à l’ancienne
 “ Société Philanthropique, qu’elle s’étoit progressivement accrue

“ Les Princes que la Providence a rendu à nos
 “ vœux protégeront son existence, et faciliteront ses
 “ entreprises. Ou pourroient ils trouver une admi-
 “ nistration plus capable de remplir leur vues ?
 “ Tout est gratuit chez nous ; notre zele n’a d’autre
 “ but, d’autre aliment, que la charité ; et nous nous
 “ concertons avec ceux qui dans les villes les plus
 “ éloignées, sont occupés des memes objets, et
 “ dirigés par les memes motifs.”

The Society of Paris has, in fact, extended its
 efforts to every object of charity ; to the distribution
 of aid to the distressed, to the establishment of Dis-
 pensaries and of Schools, on the plan of Pestalozzi.
 “ Appelée par le gouvernement à seconder les
 “ mesures qu’il vouloit prendre contre la disette,
 “ produite par une mauvaise recolte, et par les mal-
 “ heurs de la guerre, elle etablit, avec une incroyable
 “ célérité, et sans aucuns frais d’administration, 42
 “ fourneaux de soupes qui, dans le courant de l’
 “ hiver de 1812 à 1813, distribuerent aux indigens
 “ 4,342,600 rations, les unes contre les cartes, les
 “ autres vendues à un prix fort au-dessous de ce
 “ qu’elles coutoient ; elle fut secouru par les hom-
 “ mes qui occupoient les places les plus eminentes,
 “ et se livra à l’esperance d’augmenter le nombre des
 “ Dispensaires, de revenir sur les ecoles ; d’etablir,
 “ dans les divers quartiers, des maisons où les femmes
 “ chargées d’enfans en bas age pourroient les depo-
 “ ser pendant qu’elles iroient vaquer à leurs travaux.
 “ (Il en existe une de ce genre etablie, depuis plusieurs

“ depuis 1780, jusqu’à 1789 ; qu’elle etoit composée de 821 mem-
 “ bres, au nombre desquels on voyoit avec reconnoissance *Monsieur*,
 “ aujourd’hui notre Roi ; que ses recettes avoient plusieurs fois
 “ excédé la somme de 120,000 francs, et que pendant dix années de
 “ son existence les secours qu’elle avoit distribués dans la ville de
 Paris s’étoient élevés à plus de 1,200,000 francs.”

“ années, par Madame la Comtesse Pastoret, au fau-
 “ bourg St. Honore ;) et d’autres où l’on preteroit
 “ aux ouvriers connus, des outils dont ils paieroient
 “ peu a peu le prix sur leur salaire.”

*Poverty and Charity in Russia.**

“ In each government” (says Mr. Tooke, *View of the
 Russian Empire, during the Reign of Catherine II. &c.
 vol. ii. p. 181, &c.*) “ there is a college of general
 “ provision, which, besides several other duties, is
 “ entrusted with the erection and inspection of the
 “ hospitals and infirmaries. These are instituted for
 “ a determinate number of patients, (about twenty or
 “ thirty,) and may not admit any more. They are
 “ intended for the poor and necessitous, who are
 “ cured and attended free of all expense. Besides
 “ these infirmaries, the College of General Provision
 “ maintains particular houses for incurable patients,
 “ who have no support, and receptacles for lunatics.
 “ The design of the former is, that the unhappy ob-
 “ jects for whom they are destined may not deprive
 “ the poor, who may be afflicted with curable diseases,
 “ of a place in the hospitals, and yet not be them-
 “ selves entirely without relief. The College of
 “ General Provision is bound to provide them lodg-
 “ ing, board, nurses, and attendance, that at least
 “ they may have some mitigation of their sufferings.
 “ For the erection and regulation of these and other
 “ institutions for the relief of suffering humanity,
 “ within the province of the College of General
 “ Provision, each of them receives, at its opening,
 “ from the imperial coffers, the sum of 15,000 rubles,

* “ Russia is divided into 41 governments, exclusive of Cossacks
 “ of the Don and the Euxine, and nine vice-royalties, acquisitions
 “ since 1783, comprehending 36 millions of persons.”

“ which in most of the governments is considerably
 “ augmented by the charitable contributions of the
 “ public. In the capital, and in the generality of
 “ populous towns, these institutions are now not only
 “ upon a much larger scale than the general precept
 “ at first promised, but they are multiplied in various
 “ ways by the co-operation of the community at
 “ large. The town hospital of St. Petersburg was
 “ founded in the year 1784. In one of the skirts of
 “ the city, by the side of the beautiful and broad
 “ Fontanka Canal, is a large brick insulated building,
 “ of handsome but simple architecture. It receives
 “ all necessitous patients, (venereal excepted,) and
 “ attends their cure without fee or reward: handi-
 “ craftsmen and gentlemen’s servants pay four rubles
 “ per month. All patients, on admission, are imme-
 “ diately bathed, and have their heads shaven. The
 “ number of beds amounts usually to 300, but in
 “ cases of emergency is increased to 400. In the
 “ year 1790, six contiguous buildings of timber, on
 “ brick foundations, were erected behind the main
 “ edifice, by the College of General Provision, and
 “ furnished with 250 beds. Here the patients, in
 “ summer, enjoy the fresh air; and during the interval
 “ thus procured, the principal building is thoroughly
 “ cleansed. In the four years, from 1785 to 1789,
 “ it had altogether taken in 9427 patients; and the
 “ number is found annually to increase. Of these,
 “ 7417 were sent out cured, 1773 died, and 237
 “ remained at the conclusion of the latter year.—
 “ The city hospital of St. Petersburg, for poor and
 “ incurable patients, was opened in 1781. The
 “ indulgence which qualifies for admission to it is
 “ distinguished into degrees which form two classes,
 “ one whereof comprises the completely impotent,
 “ who have a full claim to the benefit of the house:

“ to the second class belong those who are capable
 “ of doing some kind of work. These are employed
 “ in any adequate occupation about the house. The
 “ expenditure amounts annually (according to the
 “ establishment) to 15,417 rubles. The City Hos-
 “ pital at Moscow, which was endowed in 1775,
 “ admitted at that time 150 patients, and is com-
 “ pletely on the same footing with that of St. Peters-
 “ burg. Several institutions, on a smaller scale, are
 “ proportionably upon as good a footing; and the
 “ benefit thus accruing from Catherine’s philanthropic
 “ regulations for the preservation of her people, and
 “ for the alleviation of poverty and affliction among
 “ them, merits the highest applause. There are
 “ many similar institutions, partly endowed by the
 “ Crown, and partly by rich and humane individuals.
 “ In a hospital founded at Moscow 1763, by the
 “ Grand Duke and heir apparent Paul Petrovitch,
 “ fifty persons were maintained and attended gratis.
 “ The philanthropic Howard, who visited this hospital,
 “ says, that it would be difficult to find a better situa-
 “ tion in the vicinity of the city. He tasted the
 “ bread and beer, and found both good; and adds,
 “ ‘on the whole, I must confess that this little hospital
 “ ‘would do honour to any country.’—“ *Military hos-*
 “ *pitals for land forces.* Besides the two general land
 “ hospitals at St. Petersburg and Moscow, there are 14
 “ large field hospitals at Astrakhan, &c. and battalion
 “ lazarets are every where in great numbers. There
 “ are, moreover, eleven sea hospitals, besides one for
 “ marines. The sea hospital at Cronstadt, during
 “ the war with Sweden, was annually obliged to
 “ admit near 25,000 patients. A new hospital was
 “ therefore founded at Oranienbaum.” Howard
 censures the Russian field hospitals, particularly for
 want of cleanliness, which Mr. Tooke inclines to

vindicate, by suggesting that Russian and English habits and ideas are different in that respect: and on Howard's censure of the bad nourishment, Mr. Tooke observes, "here also we should have regard to custom." He enumerates and describes several other grand establishments for the poor and infirm, houses for lying-in women, foundling hospitals, small-pox hospitals, and pest houses. The foundling hospitals are denominated education houses. "The rooms," says Mr. Coxe, "are lofty and large; the dormitories, which are separate from the work-rooms, are very airy, and the beds are not crowded; each foundling, even each infant, has a separate bed; the bedsteads are of iron; the sheets are changed every week, and the linen three times a week. In going over the rooms, I was particularly struck with their neatness; even the nurseries were uncommonly clean, and without any unwholesome smells. I was convinced from the behaviour of the children, that they were in general happy and contented, and could perceive from their looks that they were remarkably healthy." A great proportion of those brought thither is, however, found to be in a miserable sickly state, and the proportion of deaths to the total number reared exceedingly high. It appears from Mr. Tooke's numbers, that hardly more than one in six is reared. In the Empress Catherine's instructions for framing a code of laws, it is said, "the boors have, generally speaking, from twelve to twenty children by one marriage, but it rarely happens that the fourth part of them reach maturity." All who are below the degree of gentry, and who do not reside in towns, appear to be of the generic class of boors; of which, however, there are several divisions: as, 1. Free Peasants. 2. Od-

nodvortzi, or one house owners. 3. Cossacks: some of whom, by military service, have become noble. 4. Tartar tribes. 6. Disbanded soldiers. 7. Emancipated serfs. 8. Malo-Russian boors. 9. Vassal boors. These are of three kinds, 1. Crown boors. 2. Economy boors, formerly belonging to churches and monasteries. 3. Boors of the mines. 4. Noble and private boors. Respecting these last, the Empress, in her instructions, &c. declares her dissatisfaction at the severity with which this inferior class is treated; a severity, as she says, readily leading to resistance. She displayed unwearied attention in ameliorating their condition, and promoting their welfare, declaring her wish that vassalage should be gradually abolished.

Amongst the valuable passages quoted from the journal of Mr. Reginald Heber, in *Clarke's Travels in Russia*, it is said, "we observed a striking difference between the peasants of the crown and those of individuals. The former are almost all in comparatively easy circumstances. Their *abrock*, or rent, is fixed; and as they are sure it will never be raised, they are more industrious. The peasants belonging to the nobles have their rent regulated by their means of getting money; thus it becomes, not a rent for land, but a downright tax on industry. Each male peasant is obliged to labour three days in each week for his proprietor. If a slave exercises any trade which brings in more money than agricultural labour, he pays a higher *abrock*. The aged and infirm are provided with food, and raiment, and lodging, at their owner's expense. Such as prefer casual charity to the miserable pittance they receive from their master, are frequently furnished with passports, and allowed to seek their fortune; but they sometimes pay an

“*abrock* even for this permission to beg. The
 “number of beggars in Petersburg is very small ;
 “as when one is found, he is immediately sent back
 “to his owner. In Moscow, and other towns, beg-
 “gars are numerous, though I think less so than in
 “London. They beg with great modesty, in an
 “humble and low tone of voice, frequently crossing
 “themselves, and are much less clamorous and im-
 “portunate than London beggars. The master has
 “the power of correcting his slaves by blows or con-
 “finement ; but if he is guilty of great cruelty, he
 “is amenable to the laws. Instances of barbarity
 “are, however, by no means rare. Domestic ser-
 “vants, and those employed in manufactories, as they
 “are more exposed to cruelty, so they sometimes
 “revenge themselves in a terrible manner. No
 “slave can quit his village, or his master’s family,
 “without a passport. The prisons of Moscow and
 “Kostroma were filled with runaway slaves, who
 “were for the most part in irons. If a master is
 “displeased with his slave, he may at any time
 “send him for a soldier. With regard to the pea-
 “fant’s comforts, or means of supporting existence,
 “I do not think they are deficient,” &c.

These extracts, taken in fragments, with a view
 to brevity, shew that a state of lordship and vas-
 salage, however galling to the poor, is, probably,
 not less onerous to the rich than the system of
 legal poor’s rates, and is surely not more favourable
 to general industry.

Iceland Poor Law.

In the very interesting narrative of Sir George Stewart Mackenzie's Travels in Iceland, during the summer of 1810, &c. we find an account of a regularly established law to secure the maintenance of the infirm poor. "The Icelandic laws respecting the condition and maintenance of the poor are very strictly enforced, and become much more burthenfome to the farmers and peasants of the country than the taxes to which they are subject. With the exception of three small buildings for the admission of a few incurable lepers, there is no public establishment in the island which affords a permanent abode to the aged and destitute; and by all such the more immediate assistance of their fellow citizens is therefore imperiously required. The laws render it necessary for every farmer or householder to receive into his family, and to give support to, those of his relations, even in the fourth degree of kindred, who may be in a destitute condition. If he has no such calls made upon him by consanguinity, he is still required to assist in support of the poor, either by admitting some orphan or aged person into his house, or by contributing an annual sum proportioned to the value of his property. It not unfrequently happens, that a landed proprietor, who pays little more than two rix-dollars to the public revenue, is called upon for forty, fifty, or even sixty, as his ratio towards the maintenance of the poor in the district, when he is unwilling to receive any of these into his own habitation. The execution of the poor laws is committed to the Hreppstiorè of each parish, and forms the most essential part of the duties of his office."

State of the Poor, and Charities, in Ireland.

The wealth of Ireland is less diffused than that of England. The great opulent proprietors are rarely resident on their estates. The middle class is proportionably small, and ill educated. The poor numerous, ignorant, most prolific, and most thoughtless. A mixture of popery, with peculiar pagan superstition, the prevailing religion. Mendicity universal. All the helpless, infirm, and destitute, seek subsistence from casual charity. Wretches who cannot walk abroad to beg are carried by their idle neighbours from door to door, and set down to obstruct the entrance, till they obtain a pittance of meal or money. Police in Dublin, and industry in Belfast, however, preserve their streets in some degree from such exhibitions.

In an "Account of Ireland, statistical and political, by Edward Wakefield, 1812," it is remarked, "the mountain tenants of Connaught are *the ' spalpeens,*' who in summer travel into Leinster in search of work, while the wife and children wander about begging, and soliciting charity 'for the honour of God.' Groupes of these poor creatures may be seen during the summer months, from one shore to the other, perambulating the country, in want and misery. One of the children carries a tin kettle; others, if stout enough, have a bundle of bed clothes on their backs; and the mother is frequently loaded with an infant, that peeps over her shoulders out of a blanket in which it is suspended. Their clothes are filthy rags; and although the roads are rugged and hard, none of them have stockings or shoes." The author of the statistical account of the parish of Inch, in the county of Wigtown, complains of its being infested with Irish beggars. "This parish," says the author,

“ is both willing and able to provide for its own
 “ poor, but the people are greatly oppressed by
 “ inundations of poor vagrants from Ireland. The
 “ great road from Portpatrick to Dumfries passes
 “ through this parish, and is constantly swarming
 “ with Irish beggars. They turn aside into the
 “ country, and either by entreaties, or by threats,
 “ extort alms from the inhabitants.”—*Sir J. Sinclair's Statistical Account of Scotland, vol. iii. p. 139.*

I am not willing to extract instances of the wretchedness of the Irish poor from Mr. Wakefield's book, (as vol. ii. p. 773,) I hope they are exaggerated; if they are not, much of the distress of that country is attributable to the barbarous manners not only of the lower class, but of those above them. The best authority relative to the state of the poor is to be found in the different county surveys. “It
 “ is surprising,” says Mr. Tighe, Survey of Kilkenny, p. 473, “ how, in the cheapest times, they
 “ can struggle for existence, unaided as they are
 “ by many little helps they meet with in this country (England); and, in fact, we feed them on
 “ such wretched diet, curtailed of that necessary
 “ article milk during great part of the year; scantily
 “ supplied with potatoes; clothed with rags; famished
 “ with cold in their comfortless habitations; nor can
 “ they, though sober, frugal, and laborious, which
 “ from my own knowledge I assert, provide against
 “ infirmity and old age with any other resource than
 “ begging and dependence, than the precarious relief of charity; extremities to which many are constantly reduced. None can tell better than the
 “ members of the charitable societies, what numbers
 “ of miserable objects depend on the distribution of
 “ their bounty for existence, and how inadequate
 “ language is to convey a just idea of their poverty

“ and suffering. These statements may be applied,
 “ more or less, to all parts of the country.”

Sir C. Coote gives the following account of the poor in the King's and Queen's counties. “ Candour
 “ obliges me to acknowledge that they are much
 “ addicted to theft, which it is no disgrace to them
 “ to be detected in. The population of the county
 “ is much increased of late years ; and it is a sad
 “ reflection, that their miseries are multiplied in the
 “ same proportion.”

“ A faithful but melancholy picture of the miser-
 “ able state of the poor in Dublin has been given
 “ by the Rev. James Whitelaw, whose invaluable
 “ work should be studied by every friend of huma-
 “ nity, and of the Irish in particular.”—*Wake-*
field, p. 790—791.

“ In the ancient parts of this city, with few
 “ exceptions, the streets are generally narrow, the
 “ houses crowded together, and the rears or back-
 “ yards of very small extent. Of these streets, a
 “ few are the residence of the upper class of shop-
 “ keepers, and others engaged in trade ; but a far
 “ greater proportion of them, with their numerous
 “ lanes and alleys, are occupied by working manu-
 “ facturers, by petty shopkeepers, the labouring poor,
 “ and beggars, crowded together, distressing to
 “ humanity. A single apartment in one of these
 “ truly-wretched habitations rates from one to two
 “ shillings per week ; and to lighten this rent, two,
 “ three, or even four families become joint tenants.
 “ As I was usually out at very early hours on the
 “ survey, I have frequently surprized from ten to
 “ sixteen persons, of all ages and sexes, in a room
 “ not fifteen feet square, stretched on a wad of
 “ filthy straw, swarming with vermin, and without
 “ any covering, save the wretched rags that consti-
 “ tuted their wearing-apparel. Under such cir-

“ circumstances, it is not extraordinary that I should
 “ have frequently found from thirty to fifty indi-
 “ viduals in a house. An intelligent clergyman of
 “ the Church of Rome assured me, that No. 6,
 “ Braithwaite-street, some years since, contained 108
 “ souls. This crowded population, wherever it
 “ obtains, is almost universally accompanied by a
 “ very serious evil, a degree of filth and stench in-
 “ conceivable, except by such as have visited these
 “ scenes of wretchedness. Into the back yard of
 “ each house, frequently not ten feet deep, is flung
 “ from the windows of each apartment the ordure
 “ and other filth of its numerous inhabitants; from
 “ whence it is so seldom removed, that I have seen
 “ it nearly on a level with the windows of the first
 “ floor; and the moisture that after heavy rains flows
 “ from this heap, having frequently no sewer to
 “ carry it off, runs into the street by the entry leading
 “ to the staircase. One instance out of a thousand
 “ that might be given will be sufficient. When I
 “ attempted, in the summer of 1796, to take the
 “ population of a ruinous house in Joseph’s-lane,
 “ near Castle market, I was interrupted in my pro-
 “ gress by an inundation of putrid blood, alive with
 “ maggots, which had from an adjacent slaughter-
 “ yard burst the door, and filled the hall to the depth
 “ of several inches; by the help of a plank and
 “ some stepping-stones, which I provided for the
 “ purpose, (for the inhabitants without any concern
 “ waded through it,) I reached the staircase; it had
 “ rained violently, and from the shattered state of
 “ the roof a torrent of water made its way through
 “ every floor, from the garret to the ground. The
 “ fallow looks, and filth and stench, of the poor
 “ wretches who crowded round me, indicated their
 “ situation. In the garret I found the entire family of

“ a poor working shoemaker, seven in number, lying
 “ in a fever, without a human being to administer to
 “ their wants. On observing that his apartment had
 “ had not a door, he informed me that his landlord,
 “ finding him not able to pay——. I will not
 “ disgust my reader with any farther detail, and only
 “ observe, that I generally found poor room-keepers
 “ of this description, notwithstanding so many causes
 “ of wretchedness, apparently at ease, and perfectly
 “ assimilated to their habitations. Filth and stench
 “ seemed congenial to their nature; they never made
 “ the smallest effort to remove them; and if they
 “ could answer the calls of hunger, they felt, or
 “ seemed to feel, nothing else of inconvenience. How
 “ far it is the duty of the magistrate to interfere
 “ in the removal and prevention of such dreadful
 “ nuisances, or how far he is enabled to do so by the
 “ existing laws, I shall not presume to determine. I
 “ am certain that every friend to decency and clean-
 “ liness, any person who is anxious to promote the
 “ comforts of the poor, will join me in opinion, that
 “ a police which attends to our streets and lanes only,
 “ and that but partially, while it never bestows a
 “ thought on the back yards of the poor, performs
 “ only half its duty. The more essential part, per-
 “ haps, is neglected. The stench of filth in the open
 “ street may be dissipated by an unobstructed current
 “ of air; but that arising from human excrement in
 “ narrow yards, enclosed by lofty buildings, must
 “ operate with unchecked malignity. In the course
 “ of the survey, I frequently remonstrated with the
 “ inhabitants, and particularly when I found them
 “ unemployed and idle, on their not attempting to
 “ remove their dirt; but their universal answer was,
 “ ‘ It is not my business; if I remove it, who will
 “ ‘ pay me?’

The Irish are a warm-hearted people. No one who knows them will accuse them of wanting charity: but Ireland wants, more than any other country, at least than the other divisions of the British empire, an enlightened middle class, to whose respectability and comfort those of the lowest may hope to raise themselves by industry and good character: and, perhaps, rather more than their neighbours, a general disposition in the superior class to devote a considerable portion, not of their money, but of their time and their intellect, to the improvement of the condition of the poor. To this remark, however, it were easy to name many brilliant exceptions, both among the Irish resident in England, and among those in Ireland. In the foremost rank of those in England, it may suffice to name the EARL OF MOIRA, and his sister LADY FITZGERALD; and LADY ISABELLA KING, the benevolent foundress of several useful establishments in Bath, viz. the House of Protection, in which poor orphans are trained to good principles, and every art which may render them useful as domestic servants: and the Society for Suppression of Mendicity, and Encouragement of Industry, which has induced a body of respectable gentlemen and ladies, to associate and devote themselves to the investigation of all cases of alleged distress, with a view of directing charity into its proper channel. The Irish county surveys bear honourable testimony to the humane exertions of many of the resident gentry. I take particular pleasure in here naming Mr. and Mrs. GREENE, of Kilranelagh, in the county of Wicklow, and their neighbour Mr. SAUNDERS, of Saunders' Grove; whose exertions for the benefit of the lower orders afford an example, which, if duly followed, might make Ireland a paradise, blest in itself, and diffusing blessings to the rest of the united kingdom. The name

of LA TOUCHE appears prominent among those of the supporters of all the Dublin charities; but the fame of the many great and bright characters, whose titles and names decorate those lists, and do honour to human nature, needs not to be declared in these pages.

There are in Dublin at least fifty public charities, extending to every human want and infirmity, bodily or mental. I take the enumeration from the Treble Almanack, Registry, and Directory, for the year 1814.

Societies, &c. for the promotion of Religion and Morals.—1. For the Suppression of Vice.—2. Hibernian Bible Society.—3. Sunday School Society. It is noted, that, being established in 1809, it has given assistance to 167 Sunday-schools, consisting of at least 19,000 children.—4. Society for promoting the Education of the Poor.—5. Blue Coat Hospital, containing 150 boys, to be maintained, educated, clothed, and apprenticed.—6. Incorporated Society for Protestant Schools.—7. Hibernian Society, for maintaining and educating, apprenticing, or placing in the army, orphans and children of soldiers.—8. Hibernian Marine Society, for orphans and children of seamen.—9. Dublin Weekly Schools. 10. Sunday and Daily Schools.—11. Freemason's Orphan School.—12. Orphan House for destitute female children.—13. Foundling Hospital. There are 1032 children in the house, who are, when qualified, to be apprenticed to eligible masters; and above 5000 with nurseries in the country.—14. House of Industry.—15. House of Refuge, for the reception of young women out of employment, who can bring full testimonials of good character, &c.—16. Richmond National Institution for the instruction of the industrious blind.—17. Board of Education.

Societies for the Sick-Hospitals.—1. Royal Hospital, near Kilmainham, for ancient and maimed officers and soldiers of the army in Ireland.—2. Royal Military Infirmary.—3. The Charitable Infirmary.—4. Dr. Stevens's General Hospital for 300 patients.—5. Mercer's Hospital for the sick poor, containing about 50 beds.—6. Hospital for Incurables, containing 60, clothed, fed, and supplied with nurses and medical attendance.—7. St. Patrick's Hospital, founded by Dean Swift, for lunatics and ideots.—8. Hospital for poor lying-in women.—9. The Meath Hospital.—10. Westmoreland Lock Hospital.—11. Fever Hospital. This institution embraces two objects; the immediate removal of the diseased person from his own dwelling-place, and the adoption of measures for counteracting the progress of infection in the habitations of the poor. The hospital was opened in May 1804, from which time to October 1813, 13,607 were admitted, of whom near 12,500 were discharged cured.—12. Sir Patrick Dun's Hospital.—13. Dispensary for St. Mary's and St. Thomas's parishes.—14. The Dublin General Dispensary.—15. St. George's Dispensary and Fever Hospital.—16. Northwest Dispensary.—17. United Hospital of St. Mark and St. Anne.—18. Dispensary for Infant Poor.—19. Cow-Pock Institution.—19. Sick Poor Institution, Meath-street.—20. Establishment for relief of the ruptured poor.

Alms-Houses and Societies, for exploring and relieving general distress.—1. Simpson's Hospital for the reception of poor, decayed, blind, and gouty men.—2. Stranger's Friend Society.—3. Old Men's Asylum, intended to receive forty.—4. Asylum for aged and infirm female servants.—5. The Charitable Loan. The governors of the Charitable Musical Society, incorporated by Act of Parliament

in 1780, for lending out money, interest free, to indigent tradesmen, meet monthly to lend not less than two pounds, nor more than five pounds, to any one person at one time, which sums are to be repaid at sixpence in the pound weekly. Since March 1781, 3267 persons have been relieved; the sum lent £12,469.—6. Meath Charitable Loan.—7. Charitable Society for the relief of sick and indigent room-keepers. This admirable institution, if it be, and while it shall be, sustained in all its departments with a zeal, assiduity, and sagacity, in any degree comparable to that of its indefatigable and most worthy treasurer, Mr. Samuel Rosborough, a name to be classed with those of Curl and Coram, perhaps of Hanway and of Howard, must possess most of the advantages, free from many of the defects, of the English system of poor's law.

It resembles in many respects the institution at Bath, before mentioned, which I shall hereafter find occasion to describe more fully. The plan of the Dublin Society is thus concisely detailed at the back of the half-sheet containing the report of receipts and expenditure during the year 1809. The receipts of that year are stated to have been 2218*l.* 11*s.* 11*d.* chiefly from voluntary contribution. Balance in the treasurer's hands at the year's end 9*l.* 6*s.* 5½*d.*

“ The institution is conducted by the general
 “ monthly meeting of subscribers for superintending
 “ and controuling the receipts and expenditures, and
 “ the description of persons relieved, during the preceding month:—The committee of trustees delegated by
 “ divisional meetings, and approved by the general meeting, to arrange all business, and act as circumstances
 “ may require during the intervals of general meetings:
 “ —The local or divisional meetings of the resident

“ members of each division, and such other members
 “ as choose to attend. At these meetings all applica-
 “ tions for relief are received, and given out for ex-
 “ amination to members, not being the recommenders,
 “ and received back with the necessary reports, and
 “ then finally disposed of. Every surgeon, physician,
 “ and clergyman, resident in town, has a power to
 “ recommend objects. A weekly allowance for a
 “ month is the usual mode of relief, with an immediate
 “ advance of money in urgent cases; but frequently a
 “ sum is given to release some indispensable articles of
 “ clothing, or implements of trade, (often unavoidably
 “ pawned during sickness, or occasional want of employ-
 “ ment), or to aid in some industrious pursuit, suited
 “ to the abilities or opportunities of the petitioner.

“ The objects of the institution are such poor per-
 “ sons of all religious persuasions as have never pub-
 “ licly begged, and are in distress from sickness, want
 “ of employment, or other cause; and the relief ad-
 “ ministered is always with a view to restore them to
 “ their usual means of supporting themselves; it being
 “ the uniform practice to extend *temporary* relief to
 “ as many as possible, and not to give to any such
 “ permanent assistance as might tend to prevent in-
 “ dustry, or alienate the funds from their proper
 “ objects. Those who are found to have been for-
 “ merly in better circumstances, and to have preserved
 “ a good character, are considered as the most de-
 “ serving. Whenever impositions are discovered, the
 “ recommenders are apprised of the deceit, and the
 “ impostors are rejected and registered. The society,
 “ however, observe that instances have occurred of
 “ persons in the receipt of the public bounty, who have
 “ denied their having received any relief, in order to
 “ obtain some from those who recommended them :
 “ they, therefore, think it right to caution the public

“ against giving credit to the reports of petitioners,
 “ without making further enquiry.”

No person engaged in the conduct of the institution receives any compensation for his trouble, except the secretary and collectors.

Penitentiaries.—1. Dublin Female Penitentiary.—2. General Magdalen Asylum.—3. Magdalen Asylum, Leeson-street.—4. Lock Penitentiary.—5. Kilmainham Gaol Penitentiary.†

At Belfast is a poor-house and infirmary on so extensive a scale, as probably to provide no less aid to the poor than would be supplied by the poor's rate in any English town of equal population. The statement of the year 1809 shews an expenditure of 2706*l.* 2*s.* 3*d.* It appears to be conducted with great prudence, and equal attention to the morals and comforts of the poor. The sums collected are, by donations, by bequests, by sermons; by fines and penalties, paid by order of magistrates; by collections at places of worship, amounting, in 1809, to 414*l.* 3*s.* 2*d.*; by annual subscriptions amounting, in 1809, to 876*l.* 3*s.* 6½*d.*; by burying-ground fees; by small rents of fields and tenements; and by sale of pigs. I find no account of profit by sale of manufacture; which probably, as in other places of the kind, is very contracted, and conducted with loss. Belfast contained, in 1791, 18,320 inhabitants.

* In the House of Commons, Thursday June 8, 1815, in a debate on a motion by Mr. Rose, for the appointment of a Committee to enquire into the state of mendicity in the metropolis, Mr. Peele said, “ he doubted whether it would be politic to “ extend an establishment like the House of Industry in Ireland “ to this country. It costs £50,000 a year, and relief was given to “ all who applied, because there were no poor rates; but if he were “ to judge of its efficacy from the state of industry in Dublin, his “ opinion would be far from favourable, as there was no city “ in which mendicity prevailed to such a degree as in the Irish “ capital.”—*Courier Newspaper.*

Poverty, and Charity, in Scotland.

“ The poor of Scotland (says Mr. Malthus, c. viii.
 “ v. ii.) are in general supported by voluntary con-
 “ tributions, distributed under the inspection of the
 “ minister of the parish; and it appears upon the
 “ whole, that they have been conducted with confi-
 “ derable judgment. Having no claim* of right to
 “ relief, and the supplies, from the mode of their
 “ collection, being necessarily uncertain, and never
 “ abundant, the poor have considered them merely
 “ as a last resource in cases of extreme distress, and
 “ not as a fund on which they might safely rely,
 “ and an adequate portion of which belonged to
 “ them, by the laws of their country, in all difficulties.
 The consequence of this is, that the common
 people make very considerable exertions to avoid
 the necessity of applying for such a scanty and
 precarious relief. It is observed, in many of the
 accounts, (statistical, of Scotland,) that they seldom
 fail of making a provision for sickness and for age;
 and in general the grown-up children and relations
 of persons who are in danger of falling upon the
 parish step forward, if they be in any way able, to
 prevent such a degradation, which is universally
 considered as a disgrace to the family.

“ The writers of the accounts of the different
 “ parishes frequently reprobate, in very strong terms,
 “ the system of English assessments for the poor, and
 “ give a decided preference to the Scotch mode of
 “ relief.” In the account of Caerlaverock, v. vi.
 p. 21, in answer to the question, How ought the
 poor to be supplied? it is most judiciously remarked,

* Mr. Rose, in a late pamphlet, has controverted this observation;
 but whatever may be the law on the subject, the practice is certainly
 as here represented.

that “ distress and poverty multiply in proportion to
 “ the funds created to relieve them : that the measures
 “ of charity ought to remain invisible till the moment
 “ when it is necessary that they should be distributed :
 “ that in the country parishes of Scotland, in general,
 “ small occasional voluntary collections are sufficient :
 “ that the legislature has no occasion to interfere to
 “ augment the stream, which is already copious
 “ enough : in fine, that the establishment of a poor’s
 “ rate would not only be unnecessary but hurtful,
 “ as it would tend to oppress the landholder, without
 “ bringing relief to the poor. These, upon the
 “ whole, appear to be the prevailing opinions of the
 “ clergy of Scotland.”

It appears, however, that epidemic diseases are extremely frequent and fatal. Scurvy, low nervous fevers, rheumatisms, and consumptions, are attributed to the common residence of the poor, who are chiefly affected by them in cold and wet situations ; to scanty and unwholesome food ; to impure air from damp and crowded houses, indolent habits, and inattention to cleanliness. “ Scotland has at all times been
 “ subject to years of scarcity, and occasionally even
 “ to dreadful famines.” It is said, that in 1783 Scotland was saved from famine by the cessation of the American war, and the consequent opening of the magazines, particularly of pease, provided for the navy. “ Many similar descriptions occur in different
 “ parts of the statistical account ; but these will
 “ sufficiently shew the nature and intensity of distress
 “ which has been occasionally felt from want.” Yet,
 “ it has been calculated, that half of the surplus of
 “ births in Scotland is drawn off by emigrations ;
 “ and it cannot be doubted that this drain tends
 “ greatly to relieve the country, and to improve the
 “ condition of those that remain.” Ch. x. v. 1.

The necessity of this drain for superabundant population is found to exist, although the population is not forced by the operation of poor's rate. Emigration, alternately acting as cause and effect of augmented population, seems to have been the effective substitute for the general enforcement of the poor law. Such a law, however, exists, and is enforced for the maintenance of the system of general education, by which the condition of the poor in Scotland has been greatly improved. "An Act, " passed in 1646, obliges the heritors and minister of " each parish to meet and assess the several heritors " with the requisite sum for building a school-house, " and to elect a schoolmaster, and modify a salary " for him in all time to come. The Society for " promoting Christian Knowledge, incorporated in " 1709, have applied a large part of their fund for " the same purpose. By their report, 1st May 1795, " the annual sum employed by them in supporting " their schools in the Highlands and Islands was " 3913l. 19s. 10d. The influence of the school " establishment in Scotland on the peasantry of that " country seems to have decided by experience a " question of legislation of the utmost importance— " whether a system of national instruction for the " poor be favourable to morals and good govern- " ment." In the year 1698, Fletcher of Saltoun declared as follows: " There are at this day in Scot- " land 200,000 people begging from door to door. " And though the number of them be, perhaps, " double to what it was formerly, by reason of this " present great distress, (a famine then prevailed,) " yet in all times there have been about 100,000 of " those vagabonds, who have lived without any regard " or subjection either to the laws of the land, or even " those of God and nature." He accuses them as

frequently guilty of robbery, and sometimes of murder. "In years of plenty," says he, "many thousands of them meet together in the mountains, where they feast and riot for many days; and at country weddings, markets, burials, and other public occasions, they are to be seen, both men and women, perpetually drunk, cursing, blaspheming, and fighting together." This high-minded statesman, of whom it is said by a cotemporary, "that he would lose his life readily to save his country, and would not do a base thing to serve it," thought the evil so great, that he proposed as a remedy the revival of domestic slavery, according to the practice of his adored republics. "A better remedy has been found, which, in the silent lapse of a century, has proved effectual. The statute of 1696, the noble legacy of the Scottish Parliament to their country, began soon after this to operate: and happily as the minds of the poor received instruction, the Union opened new channels of industry, and new fields of action to their view." *Account of Parish Schools in Scotland, by James Currie, M. D. 27th Report of the Society for bettering the Condition of the Poor, vol. v.*

A most interesting picture of the ancient Highlanders is drawn by Lord Selkirk, on Emigration and the State of the Highlands, p. 20 and 21, with a pen manifestly guided by the purest benevolence, and impelled by a manly ardour in the cause of truth. "Their lands afforded few objects of commerce: the only article of which they ever had any considerable superfluity was cattle; and from the turbulent state of the country, these could not be brought to market without the utmost difficulty. The desire of accumulating was checked by the insecurity of property: those, indeed, who derive their acqui-

“ fitions from the sword, are seldom in the habit of
 “ hoarding them with care: what may next day be
 “ replaced by the plunder of an enemy, they are
 “ disposed to lavish with careless profusion. Thus
 “ among the ancient Highlanders, the same men who
 “ made a glory of pillage and rapine, carried the
 “ sentiments of hospitality and generosity to a ro-
 “ mantic excess. The devoted attachment of the
 “ common people to their chiefs, though described
 “ in terms of astonishment by contemporary writers,
 “ was an effect easily deducible from the general
 “ principles of human nature. Among the poor in
 “ civilized countries, there is, perhaps, no circum-
 “ stance more severely felt, than the neglect they meet
 “ with from persons of superior condition, and which
 “ appears to stigmatise them as of an inferior species:
 “ and if in the hour of distress they meet with an
 “ unexpected degree of sympathy, the attention be-
 “ stowed on their situation is often more soothing
 “ than direct benefits conferred without any ap-
 “ pearance of sensibility or concern. When a person
 “ of rank treats his inferiors with cordiality, and
 “ shews an interest in their welfare, it is seldom that
 “ in any country this behaviour is not repaid by
 “ gratitude and affection. This was particularly
 “ to be expected among the Highlanders, a peo-
 “ ple naturally of acute feelings, habituated to
 “ sentiments of a romantic and poetical cast: in
 “ them the condescending manners and kindness
 “ of their chiefs excited an attachment bordering
 “ on enthusiasm.” This did not escape the ob-
 “ servant eye of Dr. Johnson, who, in speaking
 “ of his residence in the house of Mr. M’Lean, of
 “ Col, (*Journey to the Western Islands*, page 297,) says,
 “ “ Wherever we roved, we were pleased to see
 “ the reverence with which his subjects regarded

“ him. He did not endeavour to dazzle them by
 “ any magnificence of dress ; his only distinction was
 “ a feather in his bonnet ; but as soon as he ap-
 “ peared, they forsook their work, and clustered
 “ about him ; he took them by the hand, and they
 “ seemed mutually delighted.” Nothing can be
 more just than Lord Selkirk’s observation ; no
 object more interesting than that commerce of
 good sympathy, which arrested Dr. Johnson’s at-
 tention. The most baleful effect of luxury is that
 selfishness, indolent as to all that concerns the wel-
 fare of others, and active only in pursuit of parti-
 cular and immediate gratification, which wholly
 alienates the rich from the poor. Surely to the
 reaction of this want of sympathy, arising from
 luxurious habits, from the perversion of religion, and
 the wreck of morals, is to be attributed much of the
 atrocity which casts so deep a stain of horror over the
 fourth and fifth years of the French Revolution.

In Lord Kaimes’s Sketches of the History of Man,
 (properly called sketches, from the frequent marks of
 haste.) are some just reflections on the poor. He is
 incorrect in stating, that an English labourer “ dares
 “ not remove from a parish in which he has gained
 “ a settlement to another where wages are higher,
 “ from fear of being cut out of a settlement al-
 “ together.” *P. 70. Sk. 10.* But he anticipates
 the conclusions of Mr. Malthus, in declaring reso-
 lutely against a perpetual tax for the poor. “ If
 “ there must be such a tax, I know of none less
 “ subversive of industry and morals, than that esta-
 “ blished in Scotland, obliging the landholders in
 “ every parish to meet at stated times in order to
 “ provide a fund for the poor ; but leaving the ob-
 “ jects of their charity, and the measure, to their own
 “ humanity and discretion.” In this plan there is

no encroachment on the natural duty of charity, but only it is provided that the minority must submit to the opinion of the majority.

In large towns, where the character and circumstances of the poor are not so well known as in country parishes, the following variation is proposed.

“ Instead of landholders, who are proper in country
“ parishes, let there be in each town parish a
“ standing committee, chosen by the proprietors of
“ houses, the third part to be changed annually.

“ Let this committee, with the minister, make up a
“ list of such as deserve charity, adding an estimate
“ of what, with their own labour, may be sufficient
“ for each of them. Let the minister, with one or

“ two of the committee, carry about this list to
“ every family that can afford charity, suggesting
“ what may be proper for each to contribute. This
“ list, with the addition of the sum contributed by

“ each householder, should be affixed on the principal
“ door of the parish church, to honour the contri-
“ butors, and to inform the poor of the provision
“ made for them. Some such mode may probably

“ be effectual, without transgressing the bounds of
“ voluntary charity. *But if any one obstinately*
“ *refuse to contribute, after several applications, the*
“ *committee at their discretion may tax him.*” The

committee will, in effect, be a vestry ; the collection, a poor's rate ; and the distribution judicious or otherwise, according to the intelligence or activity of those who shall at any time compose it. In fact, the

Scotch poor law differs little from that of England. The habits of the Highlands make it needless amongst the mountaineers : in the great towns, the difficulty of raising a supply for the infirm poor, rapidly increasing in number, according to the advances of wealth and luxury, has occasioned its partial enforcement.

In Erskine's Institute of the Law of Scotland' *fol. ed. b. i. tit. 7. par. 63. p. 148*, it is observed' "The poor may be divided into those nuisances to "society, who, though they are able, are not willing "to work; and such indigent persons as, from age "or bodily infirmities, cannot earn a sufficient live- "lihood by labour. The punishments inflicted by "law on the first sort shall be explained." *B. iv. t. 4.* "The poor who are aged, or disabled from "work, were appointed to be maintained by a tax, to "be levied upon the parishes where they were seve- "rally born. 1535. *c. 22.* (Boyd, office, power, and "jurisdiction of his Majesty's justices of the peace, "and commissioners of supply, observes, that this "was the first statutory maintenance appointed by "the legislature of Scotland for the poor. *b. i. p. 192.*) This tax was to be proportioned among "the inhabitants of boroughs, by the magistrates; "and in landward parishes, by judges named by the "king. 1579. *c. 74.* By a posterior Act, 1663—16, "a power is given to the landholders in landward pa- "rishes to assess themselves for the maintenance of such "of the poor, as cannot fully maintain themselves by "labour, in the manner specially described in that Act, "and to demand relief of half of the sum so raised from "their tenants. Where the place of a poor man's "nativity is not known, the burthen of his mainte- "nance falls on the parish where he has had his most "common resort for the three years immediately pre- "ceding his being taken up, or his applying for the "public charity. 1663, *c. 16.* 1698, *c. 21.* See "New Col. ii. 19. And in a late case, Aug. 7, 1767, "Baxter, it was adjudged, that the maintenance of "indigent or poor persons ought to fall on the parish "of their last three years residence, even preferably to "the parish of their birth, though that should be

“ known. In parishes where a sufficient fund cannot
 “ be raised for all the poor, either by taxation, or
 “ by voluntary contribution at the church doors, the
 “ magistrates of the borough, or the kirk-session, are
 “ authorised to give them badges, as a sufficient war-
 “ rant to them to ask alms at the houses of the inha-
 “ bitants; but they must neither beg at churches, nor
 “ where there is any public meeting, nor without the
 “ limits of their own parish. 1579, c. 74. 1672, c. 18.
 “ The execution of these regulations, so charitably
 “ intended for the relief of the poor, is attended with
 “ so much difficulty in most of our parishes, especially
 “ those which border upon the Highlands, that it is
 “ in few places only it has been attempted.”

The Act of 1663 was confirmed and enlarged by
 that of 1672, which states, in preamble, that the
 vagabonds, beggars, and idle persons, are a great
 burthen and reproach to the kingdom; and for the
 most part live without law or rule, sacred or civil.
 And to remedy these defects, enacts that the magis-
 trates of several boroughs mentioned in the Act shall
 provide correction-houses for receiving and enter-
 taining of the beggars, &c. within their boroughs.

The Act of James VIth, entitled *Anent the Poor*,
 enacts, that poor and indigent children may be bound
 as servants to those who will receive and maintain
 them, their heirs and assignees, till such children shall
 attain the age of thirty years; and they are to be
 subject to the correction of their masters in all
 manner and sort of punishment, says the Act, life and
 torture excepted. The 10th Act of 22d Parliament,
 Boyd, p. 197.

I had proceeded thus far, before I was enabled to
 procure Dr. Macferlan's enquiries concerning the
 poor, whose collections on this subject would have
 saved me much trouble; I shall now content myself

with referring for farther information to page 44 of his useful book.

Edinburgh abounds in charitable establishments, some of which it may be interesting to enumerate, with a view of considering how large a sum they supply toward the aid of the poor.

Heriot's Hospital, the funds of which are applied to the education, and placing out in various ways, of boys, of whom above 100 are in the house.

Watson's Hospital, for the same purposes.

Merchants' Maiden Hospital, for girls.

Trades' Maiden Hospital, on a similar plan to the preceding.

Orphan Hospital maintains above 150; empowered to hold real property of 1000l. per ann.; supported by charitable contributions.

Gillespie's Hospital, for old men and women, and for the education of 100 boys.

Trinity Hospital, for the reception of poor aged burghesses, their widows and daughters, maintains about fifty.

Asylum for the blind, supported by charitable contributions, and the sale of their manufactures.

The Charity Workhouse, maintaining commonly about 700 persons of both sexes, including children; there are besides, 300 out-pensioners. The only permanent fund for defraying this expense is a tax of two per cent. on the valued rents of the city, about 600l. annually; other funds yield about 400l. The rest is derived from collections at church doors, and voluntary contributions; but these fall short of the requisite supply, and recourse is had to extraordinary collections. The sum arising from the rents of the city is constantly increasing; but *the members of the College of Justice are exempted.* The expense of this

institution is supposed to be annually not less than 4000*l*.

There are two other Charity Work-houses, one in Canongate, the other in St. Cuthbert's or West-kirk parish.

Captain William Horn's charity, 3500*l*. invested, that the interest may be divided, on Christmas day, to poor out day-labourers, who must at that season want employment, 5*l*. to those who have large families, one half to those who have smaller.

Robert Johnston's charity, 3000*l*. to the poor, 1000*l*. to be employed in materials, for work, &c. 1000*l*. to clothe boys in Heriot's Hospital.

Mr. John Strachan's charity, in trust to the Presbytery of Edinburgh, to be disposed of in small sums to poor old people, not under 65 years of age, and to orphans not above 12.

Magdalen Asylum.

Society for the Sons of the Clergy.

Destitute Sick Society.

Royal Infirmary.

Public Dispensary.

Vaccine Establishment.

Lying-in Hospital.

Trustees for Ministers' Widows.

Friendly Society of Dissenting Ministers, for relief of Widows and Orphans.

Deaf and Dumb Institution.

Lunatic Asylum.

Gratis Sabbath School Society.

Society for Suppression of Beggars, for the relief of Occasional Distress, and for the encouragement of Industry among the Poor. Instituted January 25, 1813. This Society is founded on similar principles and plan to one previously established in Bath, which will be hereafter described. *Guide to Edinburgh*, 1807.

To these may be added the parochial institutions for religious education of children of the poor, and Society for promoting Religious Knowledge among the Poor ; but perhaps as these are wholly of a spiritual nature, their revenue is not to be added to the above account.

The conclusion of the report of the Society for Suppression of Beggars, (the writer of which seems to have had the Bath reports in his eye,) describes correctly the best objects of charity as the aim of the institution. " Investigation is the basis of their " system. True charity looks beyond the mere " giving of alms. It aims at the amendment of the " poor : it directs its efforts to the education of the " young ; to the recovery of the sick ; the reforma- " tion of the dissolute ; the employment of the idle " and unoccupied ; the comfort of the aged, helpless, " and afflicted. These duties, the society, as far " as in their power, attempt to fulfil." What heart, in any quarter, wheresoever humanity exists, would not prompt a prayer for their success.

The population of Edinburgh is said to be near 90,000. That of Glasgow is said, in the Picture or Stranger's Guide, to be 110,000.

The charities of Glasgow appear to bear a due proportion to those of Edinburgh. There is, however, a toll levied on the trades' incorporations, which appears to be peculiar to Glasgow incorporations.

Hammermen pay annually to the poor £250

Tailors - - - - - 570

Cordiners - - - - - 250

Maltsters - - - - - 300

Weavers - - - - - 480

Bakers - - - - - 250

Skinners - - - - - 65

Wrights - - - - - 440

Coopers	-	-	-	-	-	£ 40
Flethers	-	-	-	-	-	200
Masons	-	-	-	-	-	105
Gardeners	-	-	-	-	-	60
Barbers	-	-	-	-	-	130
Dyers	-	-	-	-	-	40
						3180

Besides above 80/. paid to the Trades-house School, in different proportions.

The amount of collections at places of worship is to be added to the above amount of contributions for the poor in Edinburgh.

From the best account of each, which I have been able to procure, the total amount of charities in Edinburgh equals at least 40,000/. per annum.

Let us compare the revenue so dedicated, with that of Liverpool. Edinburgh, inhabitants, 90,000. Charities, &c. 40,000/.—Liverpool ditto, 94,000. Poor-rate expenditure for the poor, 1803, 23,119/.

Liverpool has many splendid establishments of a charitable nature, hospitals, asylums, dispensaries, schools for the poor; yet, probably, not amounting, in total expenditure, to more than 24,000/. per ann.; so that Liverpool will not appear to apply to the support of its poor, even with its very high poor-rate, a much greater sum, in proportion to its population, than Edinburgh.

The public charities of Milan (*A. Young*, before quoted) are said to amount to 87,500/. sterling: the population to 116,000.

English Poor Law.

We have seen the rudiments of a poor law, in the allotment of a portion of tithe to this object, by the law of Moses. We have found that the necessity of some continued provision for the poor has been recognized by most of the civilized states, ancient and modern ; and that the mischievous tendency of habitual mendicity has been generally and duly reprobated, and marked out for suppression ; except only where the human mind itself has been generally degraded by the grossest superstition. England, in the different periods of its history, presents an epitome of almost all other nations. The Jewish law naturally influenced the ordinances of the Catholic church. The common law of England, compounded of Jewish, Greek, Roman, Papistical, British, Saxon, Danish, and Norman, laws and customs, ordained generally, that the poor were to be sustained, so that none die for want of sustenance. Yet till the time of Henry VIIIth, the means of providing such sustenance appear to have been left principally to the care of the church.

“ The clergy most assuredly, from the nature of
 “ the ecclesiastical establishment, and the eleemosy-
 “ nary principles upon which every donation to
 “ religious bodies was conferred, were considered as
 “ the peculiar and official guardians of the poor ;
 “ and whatever doubts may be now entertained of
 “ any legal claim that the indigent classes of the
 “ community have on the much reduced revenues
 “ of the church, it seems clear, from the unequivocal
 “ expressions of the Legislature in 1391, that a
 “ certain portion of tithe, when appropriated to

“ monastic institutions, was set apart for purposes of
 “ charity.” St. xv. R. II. c. 6, confirmed by 4. H.
 “ IV. c. 12. In this (the former) statute, and in the
 “ 12th of Richard II. we may observe the great out-
 “ lines of a system of compulsory maintenance, which
 “ is commonly imagined to have originated in conse-
 “ quence of the Reformation. I shall, however, shew
 “ that the 43d of Elizabeth, however highly praised
 “ for its originality, is nothing more than a deve-
 “ lopement of an ancient system, and a more perfect
 “ organization of legal regulations, that, from lapse of
 “ time, had become either impolitic or impracticable.”

Sir F. M. Eden, v. i. p. 62, 63.

“ It is justly observed, that, among other bad
 “ effects which attended the monastic institutions,
 “ it was not perhaps one of the least (though fre-
 “ quently esteemed quite otherwise) that they sup-
 “ ported and fed a very numerous and very idle poor,
 “ whose sustenance depended upon what was daily
 “ distributed in alms at the gates of the religious
 “ houses. But upon the total dissolution of these,
 “ the inconvenience of thus encouraging the poor in
 “ habits of indolence and beggary was quickly felt
 “ throughout the kingdom; and abundance of
 “ statutes were made, in the reign of King Henry
 “ the VIIIth, for providing for the poor and impo-
 “ tent; which, as the preambles to some of them
 “ recite, had of late years strangely increased. Not-
 “ withstanding this opinion and expression in the
 “ statutes, I very much doubt, however, whether the
 “ monasteries generally and greatly troubled them-
 “ selves with relieving the poor that did not imme-
 “ diately belong to their own demesnes. The same
 “ sort of charity was practised by the nobility on
 “ their estates. The statutes before this period often
 “ mention the great increase of the poor.” *Id. p. 95.*

“ To the introduction of manufactures, and the
 “ consequent emancipation of those who were dis-
 “ missed by masters, and those who ran away from
 “ them, with the adventurous project of trying their
 “ fortunes in the lottery of trade, I ascribe the in-
 “ troduction of a new class of men, thenceforward
 “ described by the legislature under the denomina-
 “ tion of *poor*; by which term, I conceive, they
 “ meant to signify freemen, who being either inca-
 “ pacitated by sickness or old age, or prevented by
 “ other causes, from getting work, were obliged to
 “ have recourse to the charitable for their subsistence.
 “ It is impossible that the term could have been
 “ applicable to those who still continued in a state
 “ of servitude; since the obligation to serve another
 “ for life, according to the definition of Grotius,
 “ imports a reciprocal obligation in the master to
 “ provide his slave with, at least, the bare necessa-
 “ ries of life; and indeed, in the early periods of
 “ our history, this must of necessity have been the
 “ case; for with the exception of those who were
 “ engaged in trade and manufacture, who formed
 “ a very inconsiderable portion of the nation, the
 “ people in general must have subsisted by agri-
 “ culture: and as the land was possessed by a few
 “ great proprietors, and cultivated by their servile
 “ dependents, it was only to territorial lords that,
 “ in periods of distress, a bankrupt tenant, or an
 “ aged bondsman, could look for succour.” *Id.* p. 57.

“ When, by slow degrees, a new race of men arose
 “ in the country, and manufactures became firmly
 “ established, it is remarkable that the existence of
 “ poor was first noticed by the legislature. The
 “ decrease of villenage seems necessarily to have been
 “ the era of the origin of the *poor*. Manufactures,
 “ though they added to the capital stock of the

“ nation, yet by creating a necessity for free hands,
 “ and consequently enabling men to make use of the
 “ most valuable of all property, their own industry,
 “ subjected those who were any ways incapacitated
 “ from availing themselves of that fund, to the miser-
 “ able alternative of starving independently.

“ Without the most distant idea of disparaging
 “ the numberless benefits derived to this country
 “ from manufactures and commerce, we are led to
 “ the inevitable conclusion, that these are the true
 “ parents of our national poor. To complain, how-
 “ ever, that they have, by the inequality which in-
 “ dustry must ever occasion, been the source of misery
 “ to some members of the community, is to complain
 “ of the causes which have raised us to an unexampled
 “ pitch of national prosperity, and of the consequences
 “ which are necessarily attached to it.

“ A new class being thus insensibly created, they
 “ very soon, from their numbers, their vices, and
 “ their miseries, rose into notoriety. In the year
 “ 1376, they are first noticed by the legislature, under
 “ the denomination of beggars, staff-strikers, and
 “ sturdy rogues; and from the language of a subse-
 “ quent statute I should infer, that the district where
 “ impotent beggars were directed to reside was bound
 “ to maintain them; and that the justices of peace,
 “ who had a considerable latitude of discretionary
 “ power, in some cases regulated both the place of
 “ their abode, and the amount of the alms they were
 “ to receive.” *Id.* p. 61.

In citing the Statute of Labourers, however, passed
 23 Ed. III. 1349, he observes, “ It is remarkable
 “ that the first public information we have that la-
 “ bourers ‘ were rather willing to beg in idleness
 “ than by labour to get their living,’ was at a pe-
 “ riod when there was a scarcity of servants; and

“ that plenty of work seems to have (if not created)
 “ certainly increased the number of beggars. The
 “ statute, in order to compel able men to labour for
 “ the necessaries of life, imposed the penalty of im-
 “ prisonment on all persons who, giving alms through
 “ pretence of piety or charity, should encourage the
 “ idleness of sturdy labourers.”—*Id.* p. 34.

But even in the laws of our Saxon Monarchs vagabonds are noticed, and means of assigning a settlement decreed. “ *Leges Æthelstani* 2. De
 “ *hominibus domino carentibus. Statuimus de ho-*
 “ *minibus domino carentibus, a quibus nullus jus suum*
 “ *obtinere potest, ut oretur cognatio eorum ut eos*
 “ *ad jus gentium adducant et dominum iis inve-*
 “ *niant in conventu populi; et si hoc tunc requirere*
 “ *nolint vel non possint ad hunc terminum, tunc sit*
 “ *postea fugitivus, et pro fure eum capiat quisquis in*
 “ *eum inciderit, &c.*”

The statutes, regulating wages of labourers, and appointing punishments for vagrants, between 23 Ed. III. and the end of the reign of Henry VIII. are numerous; and duly noticed by Sir F. Eden. In 22 H. VIII. c. 12, it is said, that throughout the realm vagabonds and beggars have of long time increased, and daily do increase in great and excessive numbers.

“ Very early in Edward 6th’s reign, the legis-
 “ lature reiterated the old complaints against ‘idle-
 “ nefs and vagabondrie.’ They conceived “ that
 “ the godly Acts which had hitherto been framed on
 “ the subject, had not had the success which might
 “ have been wished;’ that it was partly ascribable
 “ to the ‘ foolish pitie and mercie of those who
 “ should have seene the said godly lawes executed;’
 “ and partly owing to the ‘ perverse nature and
 “ long-accustomed idlenesse of the persons given to

“loytering ;” and they thought that ‘if the vaga-
 “bonds who were unprofitable members, or rather
 “enemies, of the commonwealth, were punished by
 “death, whipping, imprisonment, and with other
 “corporall pains, it were not without their deserts;’
 “it was therefore enacted, that if any man or
 “woman, able to work, should refuse to labour,
 “and live idly for three days, that he or she should
 “be branded with a red hot iron on the breast
 “with the letter V. and should be adjudged the
 “slave, for two years, of any person who should
 “inform against such idler, &c.”—*Sir F. E.* 101.

This is coarse and clumsy legislation; expressing anger against a manifest evil; imperfectly and partially considering the cause; and directing immoderate penalties, without clearly defining the objects against whom such penalties are enacted.

Under Philip and Mary these severe statutes were enforced; yet justices were allowed to grant licenses to the poor to go abroad and beg, and receive alms, out of their respective parishes.

Dr. Burn, in his History of the Poor Laws, remarks, “it is curious to observe the progress by
 “what natural steps and advances the compulsory
 “maintenance became established. First, the poor
 “were restrained from begging at large, and were
 “confined within certain districts. Next the fe-
 “veral hundreds, towns corporate, parishes, hamlets,
 “or other like divisions, were required to sustain
 “them with such charitable and voluntary alms, as
 “that none of them of necessity might be compelled
 “to go openly a begging; and the churchwardens or
 “other substantial inhabitants were to make collec-
 “tions for them, with boxes, on Sundays, and other-
 “wise, by their discretions. And the minister was
 “to take all opportunities to exhort and stir up the

“ people to be liberal and bountiful. (St. 27 Hen.
 “ VIII. and Canon 84.) Next, houses were to be
 “ provided for them by the devotion of good people,
 “ and materials to set them on such work as they
 “ were able to perform: then the minister, after the
 “ gospel, every Sunday, was specially to exhort the
 “ parishioners to a liberal contribution. Next, the
 “ collectors for the poor, on a certain Sunday in
 “ every year, immediately after divine service, were
 “ to take down in writing what every person was
 “ willing to give weekly for the ensuing year; and if
 “ any should be obstinate, and refuse to give, the
 “ minister was gently to exhort him; if he still re-
 “ fused, the minister was to certify such refusal to
 “ the bishop of the diocese, and the bishop was to
 “ send for and exhort him in like manner. If he
 “ stood out against the bishop’s exhortation, then
 “ the bishop was to certify the same to the justices
 “ in sessions, and bind him over to appear there; and
 “ the justices of the session were again gently to move
 “ and persuade him. And finally, if he would not
 “ be persuaded, then they were to assess him what
 “ they thought reasonable towards the relief of the
 “ poor; and this brought on the general assessment
 “ of the 14th year of Queen Elizabeth.”—P. 105.

During the reign of Elizabeth numerous Acts were
 passed for suppression of mendicity, for compelling
 the idle to labour, for sustaining the infirm poor.
 Mr. Ruggles (*History of the Poor*) observes, “ The
 “ wisdom and humanity of government, during this
 “ long and prosperous reign, engrafted by degrees
 “ some of the best moral principles of the Christian
 “ religion into the statute law. Our Saviour, in
 “ his conversations with his disciples, lays great
 “ stress on the duty of giving to the poor, &c.
 “ *Matt. xxv.* By the 14th Eliz. chap. 5, assess-

“ments are directed to be made in every parish for
 “relief of the poor of the same parish. The par-
 “liament of this wise and happy æra were as pro-
 “gressive in improving the situation of the poor,
 “and in laws replete with tenderness and humanity
 “affecting the lower classes of the state, as were the
 “parliaments under the two preceding reigns retro-
 “gressive and deficient. The 35th Eliz. repeals that
 “part of the statute law which contained unnecessary,
 “and therefore improper, severity, regulating the
 “management of those poor and impotent persons
 “who are compelled to live by alms; and practical
 “experience being called in aid of theoretic legis-
 “lation, we find, towards the end of the sixteenth
 “century, and in the beginning of the 39th year
 “of this reign, these various matters and important
 “regulations taking somewhat the appearance of a
 “code or system. Hence it appears, that the 43d
 “of Eliz. which is considered by many as the foun-
 “tain and origin of the poor’s rate, is in fact not so;
 “but is the result of the collected wisdom, observa-
 “tion, and experience of the same, or nearly the same,
 “individual statesmen, and those men of acknow-
 “ledged wisdom and prudence, attending to the same
 “object, the general good of society, in this most
 “important article of police, during the term of
 “almost half a century.”—*Vol. i. p. 76, 79, 80.*

“The following are the great outlines of the
 “43d of Elizabeth.

1. “Setting the children of the poor to work,
 “when their parents cannot maintain them.
2. “Putting poor children out apprentices.
3. “Setting the idle to work.
4. “Purchasing raw materials for that purpose.
5. “Raising, by assessment, a sum of money, for
 “the support of the old, lame, impotent, blind, and

“ such as are unable to work, from infancy, or other
 “ causes.

6. “ Appointing two overseers, in addition to the
 “ churchwardens, to carry the Act into execution.

7. “ Authorizing justices to appoint the overseers,
 “ and to inspect the proceedings of the parish officers.”

Between fifty and sixty statutes of different reigns are recited as now in force, relating to the poor, in the Digest prefixed to Bott's Poor Laws, edited by Mr. Const; and between 15 and 1600 adjudged cases, explanatory of the law. Two substantial householders are to be appointed yearly, on 25th of March, or within a month after it, to be overseers of the poor in each parish, under the hands and seals of two justices of the county.

The churchwardens and overseers, or the greater part of them, with consent of two justices, are by taxation of every inhabitant of their respective parishes, to raise competent sums of money to set the poor to work; to relieve the lame, impotent, &c.; and to put out poor children apprentices.

Overseers, within four days after the end of each year, must render true accounts, to two justices, of all assessments, receipts, and expenditure by them. They must hold monthly meetings on a Sunday, in the parish church, to consider of their various duties.

The poor's-rate, assessed by churchwardens and overseers, must be allowed by two justices; and may be enforced by distress and sale of goods of those who withhold payment. Persons aggrieved may appeal to quarter-sessions.

Two justices may rate one parish within the hundred in aid of another parish; averring on their order that the poor parish was not able to pay sufficient sums.

The father, grandfather, mother, and grandmother, and children, of every poor and impotent person,

must relieve and maintain such poor relatives, according to the rate which the justices in sessions shall assess; the order stating that the person on whom it is made is of sufficient ability. 43d Elizabeth.

Two justices may also make an order for the maintenance of a bastard child, by charging the mother or reputed father with a weekly payment, and may make an order for the punishment of the mother and reputed father.

To ascertain the particular parish by which a poor and helpless person is to be relieved, is often a point of considerable difficulty.

The settlement or parish of an illegitimate child is the place of his birth, except in cases of fraudulent removal, of births in prisons and hospitals, and where the mother is in state of vagrancy, wandering and begging.

Legitimate children belong to the settlement of their father; but after the age of seven years may gain another settlement. If the father and mother be both foreigners, the child is to be maintained where found. But if the father only has no settlement, the children have that of the mother.

The settlement of a husband is by marriage immediately communicated to his wife; and this settlement she retains after his death; but if she marry for the first time a man who has no settlement, her maiden settlement remains unaltered.

Churchwardens and overseers may apply to a justice for an order to remove any person settling in a tenement under the yearly value of 10l. and actually become chargeable to the parish; but persons who rent and reside forty days on a tenement of the yearly value of 10l. obtain a settlement.

Any person inhabiting in any parish, and paying a share towards the public rates or levies of the parish, thereby gains a settlement.

The act of serving any public annual office in the parish has the same effect.

Unmarried persons, having no children under seven years, hired into any parish for a year, and continuing a whole year in such service, are so settled.

A person bound apprentice to another gains a settlement by such binding and inhabitation in his master's parish.

Also, the purchaser of an estate, the price of which amounts to, at the least, 30*l.*; and an estate for life or inheritance, though under 10*l.* a year; will, by residence thereon of forty days, gain a settlement.

The poor wanting work must apply for employment to the churchwardens and overseers; and the lame, blind, and helpless, for aid.

The poor refusing to work may be sent, by the order of one or two justices, to the house of correction.

Overseers may erect habitations for the poor, and contract for their maintenance; but justices of peace may visit parish workhouses, and see that proper care be taken of the poor.

A book is to be kept in every parish, to register the names of all who receive collection out of the poor-house; and parishioners should meet yearly in Easter week, (or as often as shall be thought convenient,) in the vestry, or other usual place, to examine the book, and make a new list, if requisite.

But a poor person having applied for relief at the vestry, or to two overseers, and being rejected by them without aid, may apply to a justice residing in the parish, (or if none be there dwelling, to a justice in the nearest parish,) and make oath of his matter of complaint; and if the justice shall deem the statement

on oath to be a reasonable ground of relief, he shall summon the overseers; and if they do not disprove the statement, or if they make default, and do not appear, the justice may make an order for relief. And the person whom such justice shall order to be relieved must be entered in the parish books, as one of those who is to receive collection, as long as the cause for such relief continues, and no longer. The order for relief may be made either by one justice, or by the court of quarter-sessions, and it must be obeyed, without delay for appeal; for it is humanely decided, *K. v. N. Shields*, Hil. 20, Geo. III. "No appeal lies from an order of maintenance, lest, while the point is litigating, the poor starve."

But if a poor person seek relief in one parish, whose legal settlement is in another, it is lawful for two justices, upon complaint being made by the churchwardens or overseers, to make an order for the removal, by the parish officers, of such person, not being too sick to be removed without danger, to his or her place of legal settlement; and if those who have been so removed return to the place from whence they were sent, they may be committed as vagrants to the house of correction. The removal of the poor to their place of settlement must be by order of justices, and not by a pass given as to vagrants.

The justices cannot order the officers of the parish, where a pauper is legally settled, to send relief in consequence of the poor person being too ill to be removed; but aid must be given by the parish in which he is resident.

But by 35th Geo. III. justices may make an order, and suspend its operation by indorsing a memorandum, that the pauper is too ill to be removed, and then charging the parish to which the removal is directed with the expense of maintenance from the date of

the order; and the suspended order may extend to others, as the wife or children of the sick pauper, in order to prevent the cruel separation of a family.

Bastard children remaining with their mother for nurture, are to be relieved by the parish where they were born, in the parish where the mother is settled and resides.

On receipt of an order for maintenance, overseers may require the pauper to go into the poorhouse; and on his refusal to do so, may decline any other compliance with the justices' order; but if a mother seek relief for her child, and not for herself, the parish officers cannot compel her to go into the workhouse, nor, on her refusal, can they legally withhold the allowance from the child. But justices may make a special order for relief to paupers at their homes, for a period not exceeding one month, assigning the cause in writing on the order; and two justices may extend such order from time to time. This power, however, is not to extend to places where houses of industry are established, under the authority of 22 Geo. III. c. 83.

Appeals against orders of removal lie to the court of quarter-sessions.

Mr. Colquhoun, after a concise view of the numerous severe statutes against vagrants, from the year 1383, in the reign of Richard the Second, to 1744, the seventeenth year of George the Second, gives the following abstract of the statute of the latter year, by which the former Vagrant Acts were consolidated: to which the only additions have been in the 23d, 29th, and 32d years of his present Majesty, extending the provisions of that Act to suspicious persons having picklock keys, and to lolling offenders, and specifying the punishment to be inflicted on vagrants previous to their being passed to their parishes.

“ The Act of 17th Geo. II. creates three separate
 “ offences under the general term vagrancy ; namely,
 I. “ Idle and disorderly persons to be committed
 “ to the house of correction, not exceeding one
 “ month, thus described :

1. “ Persons who threaten to run away, and leave
 “ their families on the parish.

2. “ Persons returning to parishes from whence
 “ they have been legally removed.

3. “ Persons without property, who live idly, and
 “ refuse to work.

4. “ Persons begging in parishes or places where
 “ they dwell.

5. “ Persons, (by 32 Geo. III. c. 45,) who, being
 “ able, yet neglect to work, spend their money in
 “ alehouses, &c. and do not employ a portion of
 “ their earnings for the support of their families, by
 “ which they come upon the parish.

II. “ Rogues and vagabonds, who on conviction
 “ are to be whipped, (if not females,) or imprisoned
 “ until the sessions, or a shorter period. The sessions
 “ may order a further imprisonment of six months at
 “ hard labour, thus described :

1. “ Persons gathering alms on pretence of loss
 “ by fire, or other casualty ; and patent gatherers.

2. “ Persons going about as collectors for prisons
 “ and hospitals.

3. “ Fencers, (not defined.)

4. “ Bearwards, (not defined.)

5. “ Players of interludes, without being autho-
 “ rized by law.

6. “ Minstrels, (except the heirs and assigns of
 “ John Dutton, late of Chester.)

7. “ Jugglers, (not defined.)

8. “ Gypsies, or persons wandering as such.

9. “ Fortune-tellers.

10. "Persons using any subtle craft to deceive,
" (not clearly defined.)

11. "Persons playing and betting at unlawful
" games.

12. "Persons who run away, and abandon their
" families to the parish.

13. "Pedlars wandering abroad without license.

14. "Persons wandering, sleeping in the open air,
" and *lodging in alehouses*, barns, and outhouses, and
" not giving a good account of themselves.

15. "Persons wandering abroad, and begging,
" on pretence of being soldiers, marines, or seafaring
" men.

16. "Persons wandering on pretence of going
" to work in harvest, without a certificate from the
" minister or churchwarden.

17. "Persons wandering abroad, and begging.

18. "Persons (by 23 Geo. III. c. 88) apprehended
" with picklock keys, crowes, or implements of house-
" breaking; or with arms with an intent to assault;
" or found in any house, outhouse, &c. with intent
" to steal.

III. "Incorrigible rogues and vagabonds, punished
" by imprisonment till the sessions, when the justices
" may extend it to two years, and not less than six
" months; and may order the offender to be whipped
" during imprisonment; or may be transported, if
" they break out of prison; thus described:

1. "End gatherers, offending against stat. 13 Geo. I.

2. "Persons apprehended as rogues and vaga-
" bonds, and who escaped; refusing to go before a
" justice, or to be conveyed by a pass, or giving a
" false account of themselves.

3. "Persons imprisoned as rogues and vaga-
" bonds, who shall break prison and escape before
" their time expires.

4. "Persons, who, after being punished as rogues and vagabonds, shall again commit the same offence."

"The stat. 17. G. II. (observes Mr. C.) certainly removed much that was objectionable in former statutes; but it still left the system extremely imperfect; and can be considered only as a fabric erected by using many of the useless and old materials and machinery of former Acts, generally ill adapted to the present state of society; since offences (most of them ill defined) are still subject to very severe punishments, to which the human mind can scarcely annex any adequate degree of moral turpitude, &c." *Treatise on Indigence*, p. 70.

Any person may apprehend a vagrant, and carry him to a constable or to a justice; and the justice, by warrant under his hand and seal, may order the overseer to pay five shillings to the apprehender of such person, going about from door to door, or placing himself in streets, highways, or passages, to beg alms in the parish where he dwells; and to any person conveying in like manner a rogue and vagabond, wandering abroad and begging out of his own parish, the justice may make an order on the high constable to pay ten shillings, to be reimbursed by the treasurer of the county.

By 13 and 14. C. 2. justices in sessions may transport vagabonds, and sturdy beggars, adjudged to be incorrigible.

A vagrant, after imprisonment, is to be conveyed by pass to his legal settlement, if it can be found; and the pass must certify the imprisonment or whipping. The pass ought to certify how they are to be conveyed, and what allowance the constable is to have for conveying them. The pass may be suspended during sickness.

Scottish vagrants are to be conveyed to the nearest adjoining shire of Scotland, and delivered to a constable.

Every master of a vessel bound for Ireland, the isles of Guernsey, Jersey, or Scilly, shall, on receipt of a warrant from a justice of the place where such vessel shall lie, take on board such vagrant as shall be expressed in the warrant, to be paid at such rate per head as the justices in sessions shall appoint.

Lunatic vagrants to be in custody of constables, churchwardens, and overseers; and all charges, during restraint, to be paid by parishes to which they belong.

Persons knowingly giving lodging and shelter to rogues and vagabonds, convicted, on oath of one witness, before a justice, forfeit from ten shillings to forty shillings.

Those who impede officers in their duty, under the Act 17 G. II. are liable to forfeiture from ten shillings to five pounds.

Statutes 22, 33, 36, 41, 43, 49, 50, and 52, of his present Majesty, authorize and regulate contracts and agreements for the maintenance of the poor, in an especial manner, by incorporated societies, by appointment of guardians of the poor, governors of the poor-house, and visitors, &c. These guardians, &c. are in fact especially invested with the full power of overseers.

This imperfect sketch is an attempt to express, by a bare outline, the principles of that system of the poor's law, which has long been the important subject of serious controversy, having engaged the minds and pens of most able writers on both sides; some extolling it as charity and policy, combined and systematized, as equally beneficial to the rich and to the poor, and as a great source of the general prosperity of the nation. Others considering it as evil

from its commencement, continually advancing in augmentation of mischief, like a cancer or wen, threatening speedy destruction to the body on which it grows.

Mr. Colquhoun observes, (*Treatise on Indigence*, p. 53,) “ Nothing can appear more excellent in
“ theory than the system thus established ; and had
“ it been strictly carried into effect, the nation, for
“ the two last centuries, could only have been bur-
“ thened with the support of infants, and aged or
“ infirm persons, reduced to a state of indigence
“ from inability to labour. But experience has
“ shewn, that no part of this statute has been exe-
“ cuted, either in its letter or spirit, save and except
“ the raising of money by assessments ; which has
“ been most accurately carried into effect from year
“ to year, until the burthen has increased (as is
“ supposed) from 200,000*l.* in the year 1601,
“ when the Act commenced, and when the popula-
“ tion of the country was estimated at about
“ 5,000,000, to 4,267,965*l.* on a population amount-
“ ing to 8,872,980, in the year 1803.”

Mr. Ruggles, in his *Letters on the History of the Poor*, cites a pamphlet of Mr. Hay, a member of Parliament, published in 1735. “ It is certain,
“ that the obligation of every parish to maintain its
“ own poor, and the consequence of that, a distinct
“ interest, are the roots from which every evil relating
“ to the poor hath sprung, and which must ever
“ grow up, till they are eradicated. Every parish is
“ in a state of expensive war with all the rest of the
“ nation, regards the poor of all other places as
“ aliens, and cares not what becomes of them, if it
“ can but banish them from its own society. No
“ good is therefore ever to be expected, till parochial
“ interest is destroyed ; till the poor are taken out of

“ the hands of overseers, and put under the management of persons wiser and more disinterested ;
 “ and until they be set to work on a national or at least a provincial fund, to arise from benefactions,
 “ and the labour of the poor, as far as these will go ; and what more is wanting, to be levied by an equal (*perhaps universal*) tax.”

These remarks contain a defect, of exceedingly common kind, in the complaints of well-meaning persons respecting acknowledged grievances ; namely, an assumption that the subject of complaint has been overlooked or disregarded by those, whose duty it was to provide a remedy. This warfare of parishes is certainly a melancholy fact, and wiser persons might be named in most parishes than the persons appointed to be overseers. But it is the interest of the wealthy part of all parishioners, that the most fit men amongst them should be appointed : they may themselves legally promote such appointment. They may themselves engage in the office. If they are too indolent to undertake such duty, or to attend the vestry, can they justly complain ?

Mr. Colquhoun remarks, “ Many eminent writers
 “ of the two last centuries violently declaim against
 “ the conduct of parochial officers appointed to execute the poor laws, and impute the whole blame to
 “ a class of men, who, however well qualified at the beginning, are now, from their rank in society,
 “ and often deficient education, unequal to details
 “ of such extreme difficulty, &c.”

Fielding writes, in 1753, “ Every man who hath
 “ any property, must feel the weight of this tax ; and
 “ every man who hath any understanding, must see how
 “ absurdly it is applied.” Fielding perhaps erred even in his time, when grosser manners prevailed, and justice of all kinds, especially in its lower departments,

appears to have been much worse administered, than at present ; he attributes, universally, to this source, the misconduct which he noticed in the overpeopled, corrupt, and tumultuous parishes of London. He, however, most energetically calls on the wealthy and enlightened to attend to their duties and their interests united, on behalf of the poor. “ So wretched “ is the disposition of this heavy tax, (says he,) that “ it is a question, whether the poor or the rich are “ actually more dissatisfied, or have indeed greater “ reason to be so ; since the plunder of one serves so “ little for the real advantage of the other. The “ sufferings of the poor are indeed less known “ than their misdeeds, and therefore we are less apt “ to pity them. They starve, and freeze, and rot, “ among themselves ; but they beg, and steal, and “ rob, among their betters.” All this is true, in a limited degree. Habit, however, not only reconciles the poor to many privations which the rich might regard with terror, but makes them delight in objects and conditions associated with the abodes of their youth, and in articles of food, and perhaps in odours, from which their wealthier neighbours would turn away with nausea and disgust. Their sufferings, nevertheless, continually demand the humane attention of their wealthy neighbours ; and the poor-rate, however, profusely distributed, can never supersede the duty of charity, for the exercise of which grief and sickness will ever provide copious occasion.

It appears, that in 1776, the net expenses solely applied to relief of the poor were 1,529,780l ; the medium of the years 1783-4 and 5, 2,167,749l. in 1803, the amount was about 4,200,000l. : but it will be found that the price of labour, and of most of the necessaries and comforts of life, had advanced in an equal proportion ; that, in fact, the circulating

medium bore a reduced value in proportion to all articles for which it was employed in payment ; and that with reference to the returns of the revenue, and the advancement of all prices, 4,000,000*l.* in 1800, must have been nearly equivalent to 2,000,000*l.*, in 1780. See *Enquiry into the Policy and Humanity of the Poor Laws*, p. 304.

The question respecting the good or evil resulting from our system of poor-law has of late been so powerfully agitated by two disputants of eminent sagacity, that I shall content myself with producing a characteristic specimen from each, to shew that the views of both accord with the principle for which alone I am desirous to contend; namely, that whether the poor-law system be maintained or abolished, it is equally the duty and the interests of the rich to be the patrons, protectors, guardians, friends of the poor ; to cultivate their respect, their gratitude, their affection ; to guide them, to sustain them, to cheer them, as officers their men by the endearing term of fellow soldiers, equalizing to the ear, but not deceptive, not destructive of subordination ; to regard them as a charge, for whose security they are responsible to an unerring Commander, from whose almighty fiat they hold their sacred commission. But I am far from intending to affirm that this duty is well performed by large rates or almsgiving ; it may be as conscientiously executed by those who fully accede to the theory of Mr. Malthus, as by those who adopt the system of his adversary.

Much blame is thrown on overseers, who, as Mr. Colquhoun says, “ are from their rank in society, “ and deficient education, unequal to details of such “ difficulty.” But why are such men alone chosen to fill such powerful and highly responsible offices ? An important reply to this question is given by a

a gentleman, who, that he might be a master of the subject, acted for a long time in the office of overseer, and has published the results of his experience.

“ Observations on the Present State and Influence of
 “ the Poor Laws, founded on experience, and a
 “ Plan for Improvement, &c. by Robert Saunders,
 “ esq; of Lewisham. 1799.

“ The whole business of the poor hinges on the
 “ duties of the overseers, and the manner in which
 “ they are executed ; for (except the right of appeal,
 “ on the part of the pauper, to the bench of justices)
 “ there is hardly any check on their conduct ; and
 “ the powers with which they are invested are im-
 “ mense, which I consider as the foundation of all
 “ the evils that attend the system. It is a medley of
 “ confidence, and of menial duty, which has done
 “ the mischief. The overseers, in the first place,
 “ have the purse of the parish so completely put
 “ into their hands, that the Statute authorises their
 “ calling weekly, if they see proper, for a rate, and
 “ without the least limitation with respect to its
 “ quantum ; and in this respect, the concurrence of
 “ the inhabitants in making a rate is not necessary.
 “ Two of his Majesty’s justices of peace *must* confirm
 “ the rate, by signing the same. I say *must*, for this
 “ is so perfectly a ministerial duty on their part, that
 “ if they refuse, the Court of King’s Bench would grant
 “ a mandamus to compel them. Here is unbounded con-
 “ fidence on the part of the legislature. We might ex-
 “ pect, that when the legislature placed such powers in
 “ the hands of individuals, care would have been taken
 “ that those invested with such powers were, from situ-
 “ ation and respectability, above the temptation of
 “ misapplying them ; but we shall soon see that the
 “ duties imposed on overseers, in a manner, exclude
 “ every person of respectability and independence from

“ executing the office. The overseer, in the first place,
 “ is to be his own tax gatherer or collector ; he is
 “ the person who must summons defaulters, and he
 “ must in person sue for a warrant, and act the part
 “ of a sheriff’s officer, by giving his personal atten-
 “ dance, in levying by distress, &c. The business
 “ of collecting has been assigned by the overseers (as
 “ in my own case) to another ; but the vestry could
 “ not exonerate the overseer from the risk and re-
 “ sponsibility of appointing another to collect ; and
 “ when a summons or warrant was to be executed,
 “ none but the overseer could do it. If a pauper is
 “ to be removed to a distant part of the kingdom,
 “ he must be conveyed by an overseer ; and without
 “ actual delivery by his own hands, there is no ob-
 “ ligation on the part of the parish to which he is
 “ removed to receive him. In short, as the law now
 “ stands, there is not a duty, be it ever so menial
 “ and degrading, which relates to the poor, that is
 “ not to be performed personally by the overseer.
 “ I have, therefore, no hesitation in saying, that the
 “ office of overseer is so constituted, that no person
 “ of respectability and independence can accept it,
 “ to execute literally all that the law directs him to
 “ do ; and that it is, on the other hand, so consti-
 “ tuted, as to make it highly hazardous both for
 “ the good of society, and the moral habits of indi-
 “ viduals, to place so much confidence and pro-
 “ perty in the hands of people, whose occupation or
 “ connection expose them to the temptation of
 “ abusing a fund appointed to the relief of the
 “ indigent ; the proper and honourable management
 “ of which is so peculiarly sacred a duty, and on
 “ which the general habits and dispositions of the
 “ lower class of people in this country so entirely
 “ depend. To complete the description of this

“ absurd system, the parish that is fortunate enough
 “ to meet with an overseer who executes the duty
 “ in a rigid and conscientious manner, cannot continue
 “ to avail itself of his services, but must change him
 “ every other, if not every, year. He has not the
 “ smallest temptation, from fee, reward, or future
 “ credit, to execute the trust with attention ; for he
 “ is not allowed to receive any compensation for his
 “ services, and the public are seldom sufficiently ac-
 “ quainted with the detail of parochial management
 “ to give credit where it is due.”

The overseers, however, of large and very populous parishes in great towns have adopted a practice, with consent of the vestry, perceiving that some contingent evil is overbalanced by manifest advantage, of appointing a permanent assistant overseer, or contractor for the poor, according to 9 Geo. I. c. 7; who acts with all the overseer's authority, and being commonly a person selected for sagacity and firmness, and not much engaged in any sort of business, can devote his steady attention to all the details of the office. This person receives, and, if he acts uprightly, well earns, a high salary. He collects rates, and accounts to the overseer. He receives and registers all applications ; inquires into the actual circumstances of all applicants, who are too commonly disposed to exaggerate statements of distress, and to suppress accounts of their means of subsistence. He decides arbitrarily on the merits of each case. To the friendless and helpless, who seek for entire support, he offers the shelter of the poor-house. To those who can do any thing for themselves, he gives a weekly allowance out of the house. He lives, indeed, in a state of continual warfare with the poor ; and from thence, probably, too often acquires an air of severity and impatience of manner, of which most who apply to him find occasion to complain. But

his fixed station renders his person and residence well known. He is commonly systematic; and all may know, or divine with correctness, what will be the result of any application. His credit with the vestry depends greatly on his prevention of the advance, and yet more on his reduction, of the rates. Those who look to this object more than to any other, form the vast and resistless majority of the vestry in the parishes of all great towns: the few, therefore, who might be occasionally willing to encrease the rates, for the sake of ameliorating the condition of their poorer neighbours, find it vain to contend against any of his decisions, supported by the interested majority. Hence the vestry is abandoned by persons of superior education and refined manners. This mode of proceeding has certainly harshness in its principle, and is vexatious in its result; yet it has an admixture of good, which much diminishes its peculiar evil, by operating as a remedy for evil of an opposite description. The severe parsimony with which the rates are thus distributed, the rigorous and perhaps insulting scrutiny with which the claims of applicants are canvassed, serve to deter indolent impostors from seeking a maintenance in idleness from the resource of the parochial fund. It, therefore, much lessens the principal weight of objection ordinarily advanced against the system of relief by poor's rates; and while it leaves much scope for discriminating charity, may possibly be usefully employed in defining its objects, and assisting its exertions. A modification of this arrangement, in some degree corresponding with Mr. Saunders's suggestions, by legislative regulation, would, probably, meet with the limited approbation of Mr. Malthus, and not be disapproved by his antagonists.

Mr. M. thus strongly sums up his objection to the laws of rates and settlements.

“The poor laws may be said to diminish both the
 “power and the will to save among common people,
 “and thus weaken one of the strongest incentives
 “to sobriety and industry, and consequently to
 “happiness.

“It is a general complaint among master manu-
 “facturers, that high wages ruin all their workmen;
 “but it is difficult to conceive that these men would
 “not save a part of their high wages for the future
 “support of their families, instead of spending it in
 “drunkenness and dissipation, if they did not rely on
 “parish assistance for support in case of accidents.
 “A man, who might not be deterred from going to
 “the alehouse by the consideration, that on his
 “death or sickness he should leave his wife and
 “family upon the parish, might yet hesitate in thus
 “dissipating his earnings, if he were assured that in
 “either of these cases his family must starve, or be
 “left to the support of casual bounty.

“The mass of happiness among the common
 “people cannot but be diminished, when one of the
 “strongest checks to idleness and dissipation is thus
 “removed; and positive institutions, which render
 “dependent poverty so general, weaken that dis-
 “grace, which for the best and most humane reasons
 “ought to be attached to it.

“The poor laws of England were, undoubtedly,
 “instituted for the most benevolent purpose; but it
 “is evident that they have failed in attaining it.
 “They certainly mitigate some cases of severe dis-
 “tress, which might otherwise occur, though the
 “state of the poor who are supported by parishes,
 “considered in all its circumstances, is very miserable.
 “But one of the principal objections to the system
 “is, that for the assistance which some of the poor
 “receive, in itself almost a doubtful blessing, the

“ *whole class* of common people of England is sub-
 “ jected to a set of grating, inconvenient, and tyrannical laws, totally inconsistent with the genuine
 “ spirit of the Constitution.” This objection has
 lost much of its force by stat. 35 Geo. III. as none
 now but those who become *actually* chargeable to
 parishes are affected by these laws; and according to
 Mr. M.’s own principles, (which I am not disposed to
 controvert, but which I think may be more conveniently
 applied to modify than to abolish the poor
 laws,) the more the inducements to seek for parish
 aid are obstructed and diminished, in such degree
 will the evils of which he complains be also lessened.]
 “ I feel persuaded,” he adds, “ that if the poor
 “ laws had never existed in this country, though
 “ there might have been a few more instances of
 “ very severe distress, the aggregate mass of happiness
 “ among the common people would have been
 “ much greater than it is at present. The radical
 “ defect of all systems of the kind is, that of tending
 “ to increase population, without increasing the means
 “ for its support; and by thus depressing the condition
 “ of those that are not relieved by parishes, to
 “ create more poor.”

The principal and (as far as I have been able to
 discover) the only well-informed and rational adversary
 of Mr. Malthus, after expressing the highest respect
 for his good intentions and ability, and making grateful
 acknowledgement for the stock of useful information
 found in his essay, observes,
 “ His general principles seem just, and their applica-
 “ tion in many cases might, no doubt, be extremely
 “ beneficial. They are, moreover, fortified and
 “ illustrated with a body of useful and entertaining
 “ information, applicable to the purposes of the political
 “ economist in all ages, &c. That his system

“ would lead a country, under certain circumstances,
 “ from a state of nature to a higher degree of mora-
 “ lity and happiness than has ever yet existed in the
 “ world, seems not improbable. And if the appli-
 “ cation of it to this country is resisted, it is only
 “ because, in the estimation of the author of this
 “ *inquiry*, England has already advanced so far in an
 “ artificial system of society, and its existence depends
 “ so much upon a continuance of that system, that
 “ any attempt to alter it, according to the principles
 “ laid down in the *essay*, must immediately produce
 “ greater evils than could be compensated even by
 “ the full enjoyment of those advantages, of which
 “ such attempt would only hold out a distant prof-
 “ spect.”—*A Short Inquiry into the Policy, Humanity,*
&c. of the Poor Laws, by one of his Majesty's Justices
of the Peace for three inland Counties. The author
 shews by a table, comparing the advance of the
 poor's rate, from 1776 to 1803, to the advance in
 the value of shipping, of imports, of exports, of in-
 come from funds, and of income from land, that
 the total of the latter advance, considered as the
 means or ability of the nation to pay the rates,
 is, on an average, much more than equal to the ad-
 vance of the rates themselves. “ All arguments,
 “ therefore, resting upon the assumption that they
 “ are a great and growing burthen upon the com-
 “ munity, interfering with its prosperity, and gra-
 “ dually eating up its profits, must fall to the ground;
 “ or at least must change their foundation from the
 “ *amount* of the rates, to the unfair manner of their
 “ *distribution* among the persons possessing property.”
 P. 306. This author shews, by reference to proof
 from experience, that the effect of the poor law is to
 advance population only in proportion as its fund
 enables its conductors to find means of employment

for the poor; that by lowering wages, it has enabled England to enter into successful competition with richer and more populous countries in manufactures and commerce, and to sustain the assaults and repel the machinations of powerful enemies, especially directed against those sources of its prosperity. “ If
 “ a high price of labour be necessary to encourage
 “ population, and a low one to secure such means of
 “ employment as can alone render the people useful,
 “ we seem to be reduced to this dilemma; that by
 “ granting either proposition, the other must apparently be renounced; that unless the increase of
 “ people can be encouraged by high wages, and a
 “ vent for manufactures secured by low ones; that
 “ is, unless this seeming contradiction can be reconciled, the national prosperity must suffer.” But
 “ the poor laws may be considered as a premium,
 “ given in lieu of high wages, at once to encourage
 “ population, and to enable the manufacturer to
 “ work cheap; consequently, to find a market for
 “ commodities.” This enlightened author would, however, introduce various alterations of the existing system. He wishes for a more equal levying of the rates upon the general profits of the aggregate of land and labour, and then would fix them to a certain average in the pound sterling. “ We have
 “ seen that the amount of the rates has in no period
 “ kept pace with the ability of the country to pay
 “ them; and from the improvements in the construction of machinery, we have reason to hope this
 “ disproportion will be still more favourable.”— P. 350.

An examination of Mr. Malthus's work in the *British Review* is said to have been written by the author of the *Inquiry*, and is certainly composed in the same spirit of candour which becomes the gentleman, and benefits the cause of truth in charity.

Alas, how rare! Αληθευειν εν Αγαπη! Another article in the 5th number of the same Review, reported to have proceeded from the same pen, contains a passage so well expressed, and so fully accordant with the principal deduction which I find continually urged upon my mind by every fact of the preceding survey of the relative condition of the poor, at various periods and in different countries, that I cannot hesitate to cite it.

“ *Article, Increase of the Poor. No. 4 and 5.*
 “ It may be admitted as a general axiom in the
 “ politics of a free and extensive country, that when
 “ once a strong bond of reciprocal interest is esta-
 “ blished between the higher and lower orders of the
 “ community, the statesman’s task is half performed
 “ to his hand; and that such a people, by their native
 “ energy, and internal resources, will not only pre-
 “ serve the integrity of their own empire, but must,
 “ by the force of their institutions, gradually triumph
 “ over their enemies. In Scotland, the feudal system
 “ prevented the introduction of a state of degeneracy
 “ similar to that in Ireland; and as poor laws have
 “ for a very long time subsisted in Scotland, poor’s
 “ rates have been regularly called into operation, in
 “ proportion as the feudal system has worn away;
 “ and commerce, manufactures, and tillage usurped
 “ the seats of baronial splendour, and encroached
 “ upon the idle hospitality of the lords of the waste.
 “ An institution which produces such phænomena in
 “ society, must necessarily rest on grounds of deep
 “ moral and political expediency. It has been as-
 “ serted by some, particularly by foreign writers,
 “ to be the millstone around the neck of England,
 “ which must at length engulf her in a sea of ruin:
 “ and we are willing to admit that it is, in the spirit
 “ of our other institutions, calculated for a state of

“ progressive prosperity ; but that] it may accelerate
 “ our downfall, should the circumstances of the coun-
 “ try begin to decline. But to compensate this evil,
 “ we think it will appear, that, under Providence,
 “ so long as the several ranks of the people are true
 “ to themselves and to each other, such a state of de-
 “ clension is not within the scope of probability.
 “ And we have yet to learn that a law or institution
 “ is objectionable, because it is inconsistent with a
 “ selfish neglect of duty in those for whose govern-
 “ ment it is intended.”*

It has been observed by Judge Blackstone, “ that
 “ the farther all subsequent plans for maintaining
 “ the poor have departed from the original design,
 “ the more impracticable, and even pernicious, those
 “ visionary attempts have proved.” Some attempts,
 however, have been made in Parliament to produce
 great changes in the system. Numerous useful mo-
 difications have been introduced from time to time.
 But a scheme of most extensive character was brought
 forward by Mr. Pitt in 1796. His mind, occupied
 with balancing the relations of all the states of the
 civilized world, with new modifying those of the
 British empire, with foreign war, with domestic tur-
 moil, with national finances, and parliamentary con-
 troul, could never have possessed adequate leisure to
 give due consideration to the various minute details
 of this subject. Such a mind, however, could not
 have contemplated with approbation any project, of

* In Mr. Birkbeck's *notes on a Journey through France, 1815*,
 it is observed, “ the labourer is paid in kind for the two principal
 “ operations of husbandry, harvesting and threshing, *one sixth* of
 “ the gross produce, or three bushels on a crop of eighteen. The
 “ English labourer receives about a tenth, at the present prices of
 “ corn and labour, when he is best paid. The English labourer re-
 “ ceives two bushels (I suppose in twenty), the French labourer
 “ three bushels and one third. Money wages are nearly in the
 “ same proportion. The difference we pay in poor rates.”

which some prominent features had not borne the stamp of important utility. Mr. Saunders, (in *Observations on the State of the Poor Laws*, before quoted,) amongst many useful observations on that bill, notices especially an article which was to have regulated the voting in vestries, with a view to have given greater weight to property in such meetings. The establishment of a parochial fund to encourage economy among the poor was also an excellent suggestion of this bill: but upon the whole Mr. S. appears to agree with Mr. Belsham, that Mr. Pitt's plan was objectionable, because, instead of simplifying a system already over complex, it made, "by engrafting
 " a heap of new on the existing stock of old provi-
 " sions, the entire aggregate or code of poor laws
 " infinitely more *operose*, confused, and intricate, than
 " before." This opinion may have occurred, perhaps, during the argument, to Mr. Pitt himself; as the bill, though introduced in the plenitude of his power, was finally abandoned. In 1807, Mr. Whitbread introduced a bill for promoting industry among the labouring classes, and for the relief and regulation of the necessitous and criminal poor. The objections to this bill were the same as those applied to that of Mr. Pitt, namely, that it aimed at too much, was therefore complicated and impracticable. Like that of Mr. Pitt, it suggested a general savings bank or fund for the poor, to enable depositors of very small sums to possess shares of government stock, that the facility of obtaining interest on small sums might operate as an encouragement to industry and economy. This plan (however difficult, when attempted to be adapted to the nation) might, no doubt, succeed within a single town or small district; and an institution founded at Bath on this principle is at present prosperous. Mr. W. proposes to bring

county rates largely in aid of parishes ; and to give bounties to those who have reared families independent of parochial relief. It allowed a settlement to be gained by residence for five years, without having received aid from any parish during such time. An Act of Parliament, which should allow a settlement to be gained by such residence during ten years, would probably pass without objection, as the period exceeds the average period of the probable life of any individual ; and the hardship of removing to distant settlements aged persons of good character from places where they have lived for the greater part of their lives, and which they have benefited by their labour, and in which they have formed every endearing connection, to parishes in which they are wholly unknown, and where their arrival is considered as a baneful intrusion, is universally acknowledged. This object has been aimed at in a bill brought forward lately by Sir E. Brydges. The term of residence proposed by him was seven years. The bill, however, is not passed. The multitude of objects in Mr. Whitbread's bill occasioned the desirable to be sacrificed to the objectionable. It would, doubtless, be the most likely method to ensure success to any system of improvement, to attempt the establishment of only one object at a time ; and when the first should be accomplished, and approved upon experience, to bring forward the next in succession, so that all might be prepared for its adoption by perception of its natural connection with the former. This mode of proceeding, indeed, is necessarily slow, and rather unsuited to minds exalted by the ardent desire of brilliant achievement. On the other hand, minds wholly devoid of some such ardour might, perhaps, rest in perpetual inaction. The true stimulus to such exertion, however, that

which admits of no change, no fluctuation, no uncertainty, is not the emulation which seeks for man's applause, nor even that love of glorious improvement which seeks to render the men of one period or country superior to those of another; but that steady conviction of duty, which never loses sight of its relations to GOD, while it contemplates those to man; nor in its devotion to GOD, overlooks its relations to friends, to kindred, to country, to mankind.

For an abstract of the returns to Parliament relative to the expense and maintenance of the poor in 1803, see Appendix.

English Charities.

It has been shewn that the charities of periods and countries in which a systematised poor's law did not exist, have supplied its place very imperfectly, and by no means œconomically. Mr. Arthur Young, in his *Agricultural Tour*, states the population of Milan to be 116,000; and the amount of the public charities to be £87,500. The aggregate amount of the poor's rates and public charities in Liverpool have been said but little to exceed that of the public charities in Edinburgh.

1. The Dispensary.—2. The Infirmary.—3. Lunatic Asylum.—4. Blue Coat Hospital.—5. Ladies' Charity for lying-in cases.—6. Ladies' Benevolent Society for visiting the poor, &c.—7. School for the Blind.—8. Female Penitentiary.—9. Stranger's Friend.—10. Benevolent Society of St. Patrick.—11. Sunday and Daily Charity School.—12. St. James's School.—13. Manesty's-lane School.—14. Welsh Charity School.—15. Methodist Charity School.—16. Methodist Female Clothing Society.—17. Circus Free School.—18. Catholic Charity School.—19. Society for bettering

condition, &c. These charities in Liverpool appear by their reports to have actually expended about 24,000*l.* in the year 1813. The amount of rates actually applied to the relief of the poor in 1803 was about 23,000*l.* The total somewhat exceeds the probable proportionate amount of the Edinburgh charities; but the share of the amount raised by the contributions of voluntary benevolence sufficiently evinces that the pressure of the poor's law, and the knowledge of its extensive applicability to succour the distressed, has not, even in this city of commercial activity, and eager pursuit of worldly interest, operated to check the impulse of charity; and that the ample relief afforded by means of the rates to the poor and infirm, has not superseded the necessity for extensive beneficent exertions.

It is difficult to collect either an exact statement of the population, of the amount of the rates, or of the charities, in the metropolis; because it is not clear what parishes different statements include in the term. From Kentish-Town, north, to Camberwell, south, inclusive, and from Kensington, west, to Limehouse, east, inclusive, may be all considered as London. The number of inhabitants within these limits, according to the population returns made in 1803, exceeded a million. The number of parishioners relieved by the poors-rate was found to be about 8 in 100. The ratio to the total population in England and Wales is said to be higher, namely, 12 in 100. Although the average number of persons relieved in London falls short of the general ratio of relief to population, yet the amount of the rates exceeds the general proportion. In the abstract of returns to Parliament 1803, the poor of the kingdom in and out of workhouses are said to be relieved at the rate of 3*l.* 17*s.* 9½*d.* per head; but supposing

the number relieved in London, 8 in 100, to amount to 80,000, taking the inhabitants as 1,000,000, and raising the rate to 4*l.* per head, the amount will be only 320,000*l.*: whereas by the returns, the expenditure of rate, in the metropolis on account of the poor, in 1803, appears to have been nearly 348,000*l.* from which sum, if 16,000*l.* the amount of law expenses, &c. omitting a fraction, be deducted, the remainder may be stated at 332,000*l.*: (by the returns it is 332,624*l.* and a fraction.) Now if, with a view to clearness, we make a rough estimate, calling Liverpool a population of 100,000, and the rates 20,000; and London 1,000,000, and its rates 300,000*l.* the excess of expenditure for an equal number of poor in London, above that in Liverpool, will be one-third. This may, perhaps, be attributed to the greater dearth of many of the necessaries of life in London, and partly to the greater facility of raising money, than of superintending such enormous distribution. But the charities of London appear to exceed those of all other British cities, and indeed of all cities in the world in a much greater proportion. The charities of Edinburgh approximate to the aggregate of rates and charities in Liverpool, but those of Milan appear to be double of the aggregate amount in Liverpool. The principal charities of London, however, can hardly be considered as strictly local, as many extend their munificence to the whole of the British dominions, and some are wholly beneficial to foreigners. The enumeration of these charities, with a slight memoir respecting each, fills a thick octavo volume, published by Mr. Highmore 1810; which concludes by extracting a summary view of the whole from another publication, entitled the Picture of London, which the author of *Pietas Londinensis*

quotes, with approbation of the writer's industry and correctness.

“ Among the moral features of the metropolis
 “ is the multitude of its institutions for the relief of
 “ the indigent and the diseased. Beside two hospitals
 “ supported at the public charge, one for the main-
 “ tenance of invalid seamen at Greenwich, and
 “ the other for invalid soldiers at Chelsea, London
 “ has twenty-two hospitals or asylums for the sick
 “ and lame, and pregnant women; one hundred and
 “ seven alms-houses for the maintenance of old men
 “ and women; eighteen institutions for indigent per-
 “ sons of various other descriptions; seventeen dis-
 “ pensaries, for gratuitously supplying the poor with
 “ medicine and medical aid at their own dwellings;
 “ forty-one free schools, with perpetual endowments
 “ for educating and maintaining 3500 children of
 “ both sexes; seventeen other public schools for
 “ deserted and poor children; 165 parish schools,
 “ supported by their respective parishes, with the aid
 “ of occasional voluntary contributions, which on an
 “ average clothe and educate 6000 boys and girls;
 “ and in each parish a workhouse for maintaining
 “ its own helpless poor. In the city, belonging to
 “ the Corporation, there are ninety-four public com-
 “ panies, who distribute above 7500*l.* annually in
 “ charity. The sums annually expended in the
 “ metropolis in charitable purposes, independently
 “ of private relief to individuals, has been estimated
 “ at 850,000*l.* Most of the hospitals and asylums
 “ were founded by private munificence. Of these,
 “ some are endowed with perpetual revenues, and
 “ others supported by annual or occasional and vo-
 “ luntary contributions.” Perhaps, as workhouses
 are here mentioned, the whole amount of the poor's-
 rate may be included in the sum of 850,000*l.*: and

if the revenues of Greenwich and Chelsea hospitals, and some others of description far from local, be deducted, the amount of London charities may be found not so much to exceed the proportionate amount of those in some other great towns, as at first sight it may appear to do.

If it be true, as I am persuaded it will certainly be found, that the charities of other countries have never at any period been so conducted as to relieve the poor, of an equal population, so adequately as the poor's-law, with less encouragement of idleness, or with better stimulus to industry; it may be interesting farther to enquire, whether any experiment has ever been made to act upon a plan which may possess the good properties of both, without the mischiefs of either; to steer between the extremes of almsgiving without system, and with small probability of discretion, and of taxation operating in part as a substitute for wages, and in part for charity. I speak of the practical conduct of these systems, rather than of their theoretic principles: for, without admitting the axiom, that "whate'er is best administer'd is best," I think the converse of the proposition may be found nearer to the truth, 'whate'er is worst administer'd is worst,' for even *optimi corruptio fit pessima*. The objections, in fact, urged with truth on both sides, by their mutual advocates, against each system, are resolvable into this common argument; that both are liable to much misconduct, and both have accordingly been misconducted. Misconduct in both systems has been justly attributable to a want of zealous, active, persevering, and enlightened men, who should constantly keep watch over the whole detail, and engage in the execution; when benevolence and judgment, with equally balanced forces, should stimulate and should controul.

Several experiments have been made, in Bath, to form institutions, which may fix the attention of the wealthy on the concerns of the poor, and make out practicable limits of time and exertion, within which those of the higher class may occupy themselves in promoting, substantially, the welfare and happiness of the inferior; without romantic or fanatical neglect of ordinary duties, or inconvenient abandonment of the comforts and elegancies of their station.

Such may indeed be said to be the object of the more extended plans for National Education, by the advocates of the methods of Dr. Bell and Mr. Lancaster, or the improved scheme of Mr. Poole; also of the Society for promoting Christian Knowledge, and of the Bible Society. But the object of the promoters of these institutions is spiritual good, necessary, undoubtedly, to temporal as well as to eternal welfare, but not providing means for the immediate relief of bodily wants.

It is most agreeable to state, that the foremost, in point of time, of these institutions, in Bath, have been founded by ladies of rank; and supported with zeal by gentlemen, not generally acquainted with the foundresses, from full conviction of their utility.

An anxious wish to induce the lower orders to benefit themselves, independently of parochial assistance, by cultivation of systematic oeconomy, induced Lady Isabella Douglas, in the year 1808, to propose the formation of a *Fund to give Interest on small Savings, to persons of good character*. It was thought important to interest the trustees in considering the good character of the depositors, and to give an additional impression, on the minds of the depositors, of the benefit to be obtained by the preservation of such character: that while the pleasure of conferring a benefit was felt on one side, the

conviction that the rich and the refined were disinterestedly devoting their labours to the substantial benefit of their poorer compatriots, might be duly impressed on the other. After much deliberation, it was resolved, to contract the plan for a time, and to extend the benefit of the fund only to domestic servants. Four ladies, and as many gentlemen, agreed to become jointly bound to the depositors of sums, amounting at the least to twenty-five shillings, and under 50*l.* to give half-yearly interest on such deposits at the rate of 4 per cent. The fund was limited to the amount of 2000*l.* and it was agreed, that when the deposits should equal such amount, no more should be received, except as vacancies might occur. Prejudice against a novelty may have operated for a few months to delay the influx of deposits, but before the end of the first year, the full sum of 2000*l.* was collected. It was wished, that as for prudential reasons the fund was limited, the benefits might be extended only to the most worthy of its peculiar objects ; that the admission should be considered by the depositors as effected by the kindness of their masters or mistresses, rather than by the bounty of the managing trustees ; that mutual good-will might be thus promoted in every family, to which each depositor was attached ; a detailed good character from the head of each family was therefore made an indispensable condition of the reception of a depositor. A late Advertisement of the Trustees, states, “ The books of the fund are, in a moral view, “ peculiarly satisfactory. As none have been admitted to the benefit of the fund, except those “ who have brought commendatory characters “ from the masters and mistresses in whose service “ they were engaged, a record has been kept, for “ nearly seven years, of the continual good characters

“ of above 212 domestic servants.” A circumstance which might possibly be productive of utility to a servant, when the family in which he has lived has been suddenly broken up and dispersed by misfortune, or in consequence of the deaths of the principals. It is added, “ As the Trustees have resolved not “ to hold a deposit belonging to any one servant, exceeding 45*l.* and have constantly, on repayment of “ sums to that amount, recommended their immediate “ investment in the public funds, they are gratified “ (in the year 1815) in observing an easy opportunity of making such investment afforded by the “ *Provident Institution*, recently established in this “ city ; the fundamental principle of which is a “ pledge, on the part of the trustees and managers, “ that each depositor of 1*l.* and upwards, shall become proprietor of five per cent. stock, according “ to the price of such stock at the time in which such “ sum shall be found to be deposited.” This arrangement, suggested perhaps by clauses in Mr. Pitt’s and Mr. Whitbread’s bills before mentioned, was with great credit to themselves, and with great benefit to the public, brought forward by Mr. Enfor, and Dr. Haygarth, of Bath. The extensive advantages which may be expected to result from the establishment of similar institutions in the several counties, or generally in great towns, superintended by the resident gentry, are too numerous to be here detailed. It may suffice to observe, that, independently of their tendency to promote and sustain a laudable spirit of œconomy, they may operate with no small political good, in giving to the lower classes an extended interest in the stability of the government funds ; and usefully correct many erroneous apprehensions, and idle jealous feelings, respecting that important portion of the state’s machinery.

Prior, in point of time, to these institutions, was founded another, which I mention last, because it falls within my present view to detail its principles somewhat more minutely : I mean the *Bath Society for the Investigation and Relief of Occasional Distress, Encouragement of Industry, and Suppression of Vagrants, Street-beggars, and Impostors*, instituted Jan. 1805, at the suggestion of Lady Isabella King.*

This charity makes no pretence to novelty of principle ; but it attempts to combine together, and to extend in application, what was deemed to be most useful and practicable in some projected, and in some existing, establishments. Previous to the institution of this society, M. Martin, esq; of Poet's corner, Westminster, had published a letter to Lord Pelham, on the state of mendicity in the metropolis, March 1803, describing the progress of an enquiry, commenced in 1796, into the circumstances of the beggars ; being led, as he says, to suppose that the general obloquy passed on this despised though numerous class of society, was in many instances unjust. He states, that he received a grant of 500*l.* from the Treasury, to enable him to prosecute the enquiry ; that “ about 6000 tickets were printed, and sold at “ the price of threepence each, for the purpose of “ being distributed to beggars, who were admitted “ to the office in consequence of their shewing such “ tickets, and received the value, and frequently more.” He observes, “ It is not surprising that some of “ the parochial beggars should have been disap- “ pointed in their expectations. Those of home “ parishes were not strictly considered as proper “ objects for a distinct provision. With respect to “ parochial beggars of distant parishes, resident in “ London or its neighbourhood, it was utterly out

* See Appendix, No. 2.

“ of my power to secure a general reimbursement
 “ of advances to them, however necessary, if I had
 “ made them, and to have made such advances in
 “ any proportion to their wants, without prospect
 “ of return, would have borne too hard upon, or
 “ rather exhausted, my limited funds. With confi-
 “ derable regret, therefore, I was constrained to leave
 “ these objects nearly as I found them. It was a
 “ sorrowful circumstance, but it was unavoidable.”

The prospectus, indeed, published towards the close of the year 1800, particularly stated, that “ the
 “ acquisition of information, rather than the relief
 “ of distress, was the primary object of the enquiry.”

Although in the course of his enquiry, Mr. M. was enabled to afford occasional assistance, yet his plan confessedly had no tendency to diminish the existing system of mendicity prevalent within the compass of his labours. He proposes, however, that a public board should be appointed, with a president, and four other commissioners ; that the metropolis be divided into five districts, and that each commissioner have the charge of a separate district ; to whose care should be confided the disposal of beggars of distant parishes ; who should be authorised to advance aid to those who should have obtained written permissions from magistrates, “ approving the causes and mo-
 “ tives for their non-residence within their own
 “ parishes.” He proposes, also, that the commissioners should have power to supply raw materials, and provide employment, for such as should be able to work.

On considering the effect of Mr. Martin's tickets, in checking the importunity of beggars, and inducing them to apply to a public office, it occurred to Lady I. King and her friends, that if such office should be attended by a number of enlightened persons, pos-

selling sufficient means of affording temporary relief to all who should be deemed deserving of it, and by magistrates ready, after due notice, to exert the authority with which the law already invests them; if the gentlemen so assembled should be sufficiently numerous and active duly to investigate every case that should be presented for enquiry within the whole district which might be fixed on as the sphere of their exertions; and if all street almsgiving should be then suspended, and nothing should in future be given to street beggars but tickets of reference to the office; the chief inducement to ordinary mendicity, stiled by the old statute of Edward VI. "foolish pitie," ceasing to sustain it, the mischievous practice would soon wholly cease. The morass might be drained by cutting off the spring; and as water, which, when diffused, reared only rushes, and exhaled putrid miasmata, when confined and conducted in channels, may educe fertility, and promote various industry and happiness; so charity, which, when blindly scattered with indiscriminate profusion, served only to cherish idleness, and give activity to fraud, when directed by skilful and steady investigation, would convey due comfort to worth in affliction, and give wholesome encouragement to honest industry.*

* An ancient and a modern anecdote are earnestly recommended to the attention of those whose obstinate and 'foolish pitie' opposes, undoubtedly, a principal obstacle to the suppression of idle mendicity. "A Lacedæmonian said to a beggar, if I should give thee any thing, I should but make thee a greater beggar; for he that first gave to thee made thee idle; and so determined thee to this base way of living." *Plutarch's Laconick Apophthems.*—A lady passed resolutely by a melancholy whining beggar, and heard him mutter in a tone of despair, "I must then! I will do it!" Thinking to avert some terrible resolve, she turned back, and gave him money, and then tenderly enquired what was his desperate determination. "O my dear, good lady," he replied, "but for your timely charity, I had almost resolved to go to work."

Societies called Samaritan, or Strangers Friend Societies, existed in London, at Bath, and in many large towns, instituted for the occasional relief of distressed persons, without legal settlement in the places in which calamity had befallen them. The conductors, however, of these institutions were, it is believed, almost without exception, although perfectly respectable, both in understanding and principles, yet inferior in education and property to those who are commonly called gentry; and almost wholly consisted of dissenters from the ceremonies or doctrines of the church.* The committee of subscribers to the plan for suppression of mendicity perceived, that if street begging were universally repressed, the investigation undertaken by them would bring under their notice all cases of real unfeigned suffering, together with extensive information relative to the moral character, merits, or demerits of sufferers. They perceived numerous and great advantages, which would not fail to result from such efforts and enquiries, not merely to the objects of their investigation, but to themselves, from the very nature of their occupations, tending to strengthen resolution, patience, and benevolence, by habitual exertions. They perceived benefits to their districts and parishes, from the improvement of character to be expected among the poor, when it should be found that it was attended with substantial advantages; to the superior classes of society, when it should be duly apprehended by the inferior, that many amongst the wealthy and refined were ready to renounce luxury and ease, and to devote their surplus of riches and leisure, and their exalted talents, to the alleviation of the distressed, and advancement of the

* See Appendix, No. 3.

welfare, of their poorer fellow citizens ; and to the community at large, from the combined operation of the former results. They accordingly resolved to engage in continual investigation of all cases of alleged distress, relieving, according to the extent of their fund, such cases as should appear in any way incapable of obtaining adequate relief from the parish rates, or other legal sources.

It was at first resolved to extend limited relief only to cases of a temporary nature. These persons were to be assisted with donations of food or money, during sickness ; or with small loans, payable by instalments of one shilling in the week, without interest ; the repayments to be guaranteed by the security of competent neighbours, being housekeepers. Many cases, however, having been observed of decent persons labouring with permanent calamity, a subscription was solicited for the formation of a fund, to supply small additional comforts during life, above the bare pittance of necessaries yielded from other quarters.

Great part of the Annual Report of this Society, published in the beginning of the year 1815, ten years after its institution, is here subjoined ; with a persuasion, that it will be found to exhibit an useful middle course between the advocates and adversaries of the poor's law ; those who are anxious for its utter abolition, and those who conceive it to possess a degree of excellence not requiring any attempt at meliorative modification.

“ The Institution was not formed for the purpose
 “ of collecting money to be distributed indiscrimi-
 “ nately to any applicants, whom subscribers, anxious
 “ to be rid of importunity, might send to the office ;
 “ but for the purpose of suppressing that swarm of
 “ audacious impostors which had formerly made

“ this city the subject of a contemptuous proverb :
 “ and for the further purpose of assisting those who
 “ should be desirous of affording aid to real distress,
 “ in exploring the retreats of the humble, the inob-
 “ trusive, the friendless, the helpless, the hopeless:
 “ INVESTIGATION IS THE BASIS OF THEIR SYSTEM.
 “ The co-operation of the benevolent, both in the
 “ labour of investigating, and in relieving, the
 “ distresses of the indigent, is at all times desirable ;
 “ but the various occupations and engagements of
 “ most persons prevent them from engaging in such
 “ inquiry, and system and habit can alone induce
 “ correctness in this as in other exertions. The
 “ members of the committee, not limited in number,
 “ and always rejoicing in the accession of respectable
 “ associates, offer their time and labour to the public
 “ to conduct such investigation. They are willing
 “ to become the almoners of others, but not anxious
 “ to be the sole distributors of charity ; they are
 “ ever ready and desirous to communicate the result
 “ of their research, that those at whose request such
 “ inquiry shall have been instituted, may themselves
 “ give the requisite supply, according to their means
 “ and discretion. But they again earnestly exhort
 “ their fellow-citizens to abstain from *indiscriminate*
 “ almsgiving ; well knowing, from many years atten-
 “ tive observation, that the extravagant tales of
 “ street-beggars and petitioners are framed by traders
 “ in imposture ; that the sums gained by low cunning
 “ from indolent credulity are expended in profligacy ;
 “ and that the channel of benevolence is thus diverted
 “ from its due course of conveying succour to worth
 “ in affliction, to foster idleness and fraud. It cannot
 “ be too often repeated, that *mere giving is not cha-*
 “ *rity*. It is often an act of vanity ; often a paltry
 “ price paid for the ear’s ease, to silence clamour ;

“ and often a no less paltry device to compound for
 “ petty sins. To give indeed is lovely, when sym-
 “ pathy prompts, and a sense of duty to God
 “ guides the act. But true sympathy will not yield
 “ a pittance to stifle the cry of affliction; it will
 “ anxiously search out the source of want, and the
 “ best method of administering succour. A sense
 “ of duty to God will give energy to our exertion,
 “ will make us advance, without nausea or disdain,
 “ amidst rags, dirt, and darkness, and without fear,
 “ to the chamber of disease.

“ It is particularly desirable, that the public should
 “ clearly understand, that the Society does not
 “ pledge itself to afford relief to the poor parishioners
 “ of Bath in *all* cases of alleged distress. Many are
 “ continually sent to the Society, manifestly much
 “ distressed by their own imprudence, which has
 “ induced them to expend their earnings, without
 “ laying by any portion for payment of their rent.
 “ If the arrear has accrued during sickness, charity
 “ may be usefully extended in such cases; but other-
 “ wise the removal of inconvenience or even distress
 “ would but augment the evil, by making such im-
 “ prudence habitual in the individual, and general
 “ throughout the place.

“ Very many are sent in full health and vigour of
 “ limb, strongly recommended to the charitable aid
 “ of the Society on account of alleged want of
 “ work; and still more with statements of inability
 “ to maintain large and increasing families.

“ The Committee request the benevolent recom-
 “ menders of such cases to consider, that nearly
 “ 12,000*l.* per annum is raised by the poor's-rates in
 “ Bath, for the express purpose of providing that
 “ none shall starve from the want of bare necessaries
 “ of life. The demands on this vast fund in severe

“ seasons are necessarily large and numerous. But
 “ the annual subscription entrusted to the Society
 “ not exceeding on an average one-twentieth part of
 “ the poor’s-rate, is necessarily limited in its appli-
 “ cation. The aid of the Institution for the Relief
 “ of Occasional Distress is therefore generally con-
 “ fined to cases of sickness, or of peculiar and sudden
 “ calamity : but as many applicants, enfeebled by
 “ age, though not labouring under the pressure of
 “ temporary sickness, are, after long residence in
 “ Bath, at a great distance from their places of legal
 “ settlement, and unable to procure immediate aid
 “ from such sources ; to these temporary assistance
 “ is afforded during such time as is deemed requisite
 “ for making due application to the parish officers or
 “ magistrates ; and assistance is given towards making
 “ such applications, by letter, from the Visitors or
 “ the Secretary of the Society, or otherwise, as
 “ occasion may be found.

“ It may not be improper here to observe, that
 “ during ten years of continued attention to the wants
 “ of the poor, the number of applicants at the
 “ office of the Society has amounted to about
 “ 11,000. If we add to these the number of per-
 “ sons visited after the floods, in two of these years,
 “ above 1500, we may say, that individuals of
 “ above 12,000 families have engaged the attention
 “ of the Society. Of these about one-third is to
 “ be classed separately as travellers, many of whom
 “ have been attended with wives and children.
 “ Taking the average, however, as low as three to a
 “ family, on account of the number of single tra-
 “ vellers, the numbers benefited at different times
 “ will appear to be not less than 36,000.* The

* Perhaps it may convey an incorrect idea to state, that so many
 as 12,000 separate families have engaged the attention of the

“ calculation does not include cases of permanent
 “ distress, relieved by a fund set apart for the purpose
 “ of sustaining those who, from age and infirmity,
 “ are no longer capable of earning their subsistence,
 “ and who often require aid, diversified with care,
 “ and leniently administered, in addition to the bare
 “ supply of necessaries from the parish rate. The
 “ comfort extended to this class of applicants has
 “ been a source of much gratification to the Com-
 “ mittee : and they take this occasion to exhort the
 “ benevolent public to the support of the general
 “ fund, that it may be better enabled to spare the
 “ allotted supply, without injury to other branches of
 “ the institution. The number of permanently
 “ infirm, aged, and diseased persons receiving pensions,
 “ generally amounting to 2l. 12s. per annum,* is,
 “ at the close of 1814, ninety-six. The average
 “ age of the pensioners (with the exception of one
 “ nearly blind, two paralytic, and one consumptive)
 “ exceeds 75. About two-thirds are females. The
 “ characters of all are excellent, and well authenti-
 “ cated. Very many have experienced the comforts
 “ of decent circumstances, and the affliction of a
 “ painful reverse. Most are thus barely preserved
 “ from the necessity of seeking a refuge in a crowded
 “ poor-house, and express the most affecting gratitude
 “ for the aid which is attended with such result.

“ We are happy in an opportunity to state, that
 “ the members of our Ladies’ Committee have en-
 “ gaged to visit the female pensioners of the Perma-
 “ nent Fund, and report their observations, from time
 “ to time, to the General Committee. There cannot

Society ; as probably the same residents have on an average been
 twice visited and assisted in different years.

* The total pensions at present amount to 249l. 12s. per ann.

“ be a doubt, that the consoling attention so bestowed
 “ will be received by the sufferers visited with delight
 “ and corresponding gratitude, equal if not superior
 “ to that produced by the pecuniary supply. It is
 “ hoped, however, that a similar assistance to the
 “ charity may be afforded in succeeding years, as
 “ the pensions to the objects of the charity amount
 “ at present to the sum of 4l. 16s. weekly; and to
 “ the greater number the distributors would be most
 “ happy to be enabled to augment the allowance.

“ It is requisite to remind the friends of the Insti-
 “ tution, that the visitors to the different dwellings
 “ of the poor, throughout the distant parts and sub-
 “ urbs of Bath, and the search after persons to
 “ whom they refer for testimony and for general
 “ character, occupy a great portion of time; and
 “ that it is therefore absolutely requisite to limit the
 “ investigation to ten cases in the week. If a greater
 “ number should be sent by subscribers, who have
 “ not leisure to aid enquiry by any previous exami-
 “ nation on their own parts, it must unavoidably
 “ happen that some will experience the delay of one
 “ or two weeks before they can get a full hearing.
 “ Great pains, however, are taken that no case of
 “ extreme urgency should ever be dismissed without
 “ immediate assistance; for after the full weekly
 “ number of cases has been taken down for investi-
 “ gation, every person attending at the regular hours
 “ is heard. And notice is given to all, of the time
 “ in which they may expect to be admitted as ob-
 “ jects of enquiry.

“ By the judicious and humane exertions of the
 “ Ladies' Committee, 76 women have been assisted,
 “ in the course of this year, during the period of
 “ their lying-in, with the comforts which such cases
 “ peculiarly require.

“ The success of the Loan system, under strictly
 “ judicious management, has been gratifying beyond
 “ the most sanguine expectations, from the manifest
 “ promotion of regular habits of œconomy, from
 “ gratitude frequently expressed, and from the clearly
 “ improved condition of those who have been so
 “ assisted.

“ The Committee feel the most complete confi-
 “ dence, that by a general co-operation of the inha-
 “ bitants and visitors with the views of the Society,
 “ the most urgent distresses of the industrious poor
 “ will not fail to be promptly and properly relieved,
 “ idleness and vice to be detected and discouraged,
 “ and the general peace, comfort, and security of
 “ the town, to be strengthened and preserved.

“ Persons desirous of obtaining correct information
 “ of the real character of any applicant, to whom
 “ they may be disposed to give private relief, may
 “ receive it by calling at the Office, on any day
 “ between the hours of 12 and 2; or if a written
 “ request be sent, with an address, to the Registrar,
 “ at the Office of Investigation, No. 6, Pierrepont-
 “ place, an extract from the Journals will be returned.”

“ Number of Cases registered during the Year.

“ Book 14. Cases of Residents	-	-	521
“ Cases of Travellers	-	-	2121
“ Lying-in Cases	-	-	76
“ Permanent Cases	-	-	96
			—
			2814

“ The Members of the Committee have person-
 “ ally visited all the ground floors and inhabited

“cellars in the lower part of the town, and distributed coals to the poor residents distressed by the late flood.

“The Committee has observed, with great pleasure, that similar Institutions have been established in Edinburgh, at Bristol, and at Oxford. It must inevitably happen, that the suppression of idleness and imposture, the extension of active charity and virtuous sympathy, will prove beneficial, not merely to towns in which such associations have been formed, but to the rich and poor throughout the kingdom, by the influence of useful example.”

It will, probably, occur to many, that the vestry of every parish is almost at present, or might become, by adjournments from day to day, a society of this kind; deriving peculiar advantage from the power of the overseers, and the ample supply of the poor's rate. But it must be observed, that in small country parishes in which any respectable gentleman's family is generally resident, the distress which makes investigation laborious, and aid difficult, is hardly to be found; and in large towns, where the evil is at its height, the gentry, as I have before observed, too generally shun the vestry meeting. I am told, however, that an exception exists in the parish of St. George's, Westminster, most honourable to the nobility and gentry, whose exertions are equally beneficial to all orders of the community in that vastly populous district.† It is undoubtedly highly to be

* The Prospectus preceding the regulations and the rules of the Edinburgh, as well as of the Oxford Society, well deserve the attention of the inquirer into this subject.

† These gentlemen form a select vestry. I cannot conceive any reason why select vestries should not be generally formed in the

wished that the objects of the Bath Society should be adopted by the members of every vestry; that several of the principal residents of every parish being, of course, members of the vestries, should devote a considerable portion of their time and attention to the promotion of such purposes, acting in the vestry, and, as far as possible, in their capacities as members of the vestry; but also wherever such mode of acting should be found impracticable or inconvenient, as members of a charitable association, prepared with ready benevolence to afford aid in all such omitted cases.

I think, however, that it will be found that an extensive charitable association, acting in concurrence with magistrates, overseers, and a vestry, may possess many advantages, which a vestry, confined to its legal functions, would not attain.

The parishioners merely assembled in the vestry cannot make adequate enquiry into the numerous cases which may be presented for insertion in the list for relief out of the poor-house. A society devoted to investigation, and regularly allotting to each member in succession a definite portion of time for such purpose, will not vacillate, and pause to see by whom it shall be undertaken. Each person will know his defined duty. The inquiry, which even the most sagacious might pursue with difficulty when newly engaged, will become easy from habit. The occupation will benefit the man of leisure by dissipating the sickness of *ennui*, and the languid shame of uselessness; to the man of business it will afford the relaxation of

parishes of all great towns except the difficulty of procuring members; but, quere, what is requisite to establish a *custom* in such case?

“By custom there may be select vestries of a certain number of persons elected yearly to make rates, and manage the concerns of the parish for that year; and such custom is a good custom.”—*Burn's Justice*, vol. i. p. 396.

easy effort, and the gratifying occasion of doing good without risk; of indulging the feelings of kindness, unalloyed by nicely calculating selfishness. It has been frequently objected against all inquiry into the circumstances of the poor, that all the knowledge so obtained has a tendency to harden the heart; that it is merely a knowledge of folly, and selfishness, and vice, in its grossest and meanest forms, calculated to excite disgust and contempt, to deaden sympathy, and to avert charity. Such objectors may rave in praise of the

“Pity which gave, ere Charity began;”

but the objection is founded in falsehood, and the verse is at the best misapplied. It is an amiable character, which in childhood displays lively sensibilities at a period when experience cannot possibly have been acquired to control them; but manhood is disgraced by the abandonment of reason, either in respect to religion or to morals: and the advocates of such abandonment may be fairly suspected, in either case, of wishing to substitute formal jargon and ostentation in place of the soul's struggle and the body's toil. In fact, the higher faculties of the mind, like those of the body, are notoriously strengthened by continual exertions, and become torpid from inaction. Benevolence expands in proportion as it extends the sphere of its regards. The continued contemplation of its exalted relation to the everlasting Fountain of Mercy cannot fail to exalt its affections; the high and solemn thought that the Eternal Spirit in whom all light, all life, all goodness, are inherent and essential, beholds each conception as it rises in the heart, each action throughout all its progress, must surely awaken all the energies of zeal, and invest charity with the radiant dignity of holiness.

But the knowledge of the poor is not so degrading to humanity, in its display or in its operation, as the objection ventures to assume. Ignorance must, perhaps, in equal circumstances of temptation, be more liable to error than wisdom. But the temptations of poverty are mercifully modified to the condition of the poor. If they often are defective in prudence, in neatness, and politeness, they possess many qualities which the more refined classes might do well to copy. They are commonly, to an exemplary degree, patient under affliction, and calm at the approach of death. If the greater number of criminals who suffer the penalties of the law be found amongst them, it must be remembered that they are the most numerous class, and that the culture which should teach the control of the passions has been rarely and scantily imparted to them; and although of late a wholesome emulation (not to say rivalry) has arisen in extending education, yet many still avow a wish to see them excluded from such, which they deem dubious, advantages. They are, as far as my experience extends, as honest as their betters. A comparative estimate of the virtues and vices of different classes is, however, not easily made, and it might appear invidious to state a balance upon either side. The poor are most certainly at the least as prompt as the rich in all acts of humanity, according to their means. In all situations of hazard, instances continually occur of danger to limbs and to life braved and encountered to convey succour to suffering fellow-creatures. They have, indeed, little to give; but the shelter of their dwellings is afforded to the wanderer, often with too little caution; and amongst the female poor I have delighted in observing a magnanimous perseverance in humane attentions to their sick neighbours, undeterred by nauseating horrors, and undismayed

by the peril of infection. They are accused of wanting gratitude. This accusation, were it true, would not justify, in any instance, the slightest diminution of charity; a principle not liable to vary with the eddies of temper, caprice, and conjuncture; a combination of elevated intellect, and of purified sensibility, fixed on the law of God, which it delights to contemplate, eternal as the Great Spirit of eternal mercy from whence it draws its birth, ascending ever from height to height of goodness, advancing, linked with piety, as "cherub with cherub joined," under the banner of the Most High, in strict and glorious union. But the accusation is not generally true. They may, indeed, be found to be but slightly affected by benefits manifestly not flowing from sympathy, not afforded with kindness, extorted by painful importunity, or scattered with disdainful carelessness; but let those who visit them in sickness, who cheer them in affliction, who, condescending to conceive that they have hearts to feel, speak to those hearts with the voice of tenderness; let these say, whether those whom they have thus addressed have wanted the eloquence of sobs and tears in aid of their unpolished language; have soon forgotten the genuine benefactor; have not, even at remotest periods, rejoiced in opportunities not to discharge obligation, but to find expanse in action for the high swelling flood of affection, which lifts the soul towards the level of that spring which gave the impulse to its energies. No. Their feelings are abundantly responsive to real sympathy, but they have the sagacity to distinguish between ostentation and charity.

CONCLUSION.

IN several parts of this imperfect survey of the conduct of different states, and the opinions of certain divines, philosophers, and legislators, relative to the poor, I have in some degree anticipated inferences, which are yet more strongly impressed by a review of the whole.

The poor have existed in all periods. The inspired legislator of the Jews tells them, “the poor shall never cease out of the land.” The sagacious philosopher says, “All cannot share alike the bounties of nature. Were there no established administration of property, every man would be obliged to guard with force his little store. Selfishness would be triumphant. The subjects of contention would be perpetual. Every individual would be under a constant anxiety about corporal support; and not a single intellect would be left free to expatiate in the field of thought.” *Malthus, vol. ii. p. 102.*

As the poor have ever existed, so the efforts of the rich have ever been directed, sometimes more and sometimes less systematically, to the alleviation of their wants and distresses. The ancient system of slavery was, however odious and degrading, a system of sure sustenance for the poor. The military arrangement of the feudal system brought the vassals continually under the notice of their superiors and their lords, who were duly prepared to sustain their human property, and encourage the devotion of their adherents, generally ready to repay kindness with the sacrifice of life in the lords’ quarrel.

When nations are farther advanced in general opulence, and arts and trade have introduced social gradations; have greatly extended population; have assembled multitudes in splendid cities; have advanced luxury to its height; the occasions which bring the lowest into contact with the highest classes, are so rare, that the poor would be in danger of being wholly forgotten, had not the intermediate classes various urgent motives to press the claims of the necessitous on their attention, that the onus of the sustenance of the poor may not be unfairly shifted from those who are best able to contribute to it, on those whose means are much less adequate.

Writers on the evil effects of excessive luxury have usually expatiated on the enervating effects, both to the mind and the body, of a general disposition to immoderate sensual indulgence, to indolent habits, and to the abandonment of hardy exercises; and have attributed chiefly to these circumstances the decline of the prosperity of nations. But the most luxurious people, the most effeminate in habits, and depraved in morals, have displayed every diversity of brilliant talents, and have been equal to the most arduous and terrific military achievements; witness Greece, and Rome, and France: yet luxury, and that criminal excess of selfishness, which is its great characteristic, has surely brought on revolutions, and anarchy, and all the inevitable train of miseries, the monsters of political disease and dissolution, by fapping the great pillars of the political fabric,—morals and religion. Luxury cherishes superstition, which flourishes like a gaudy weed on the ruins of rational religion; but it engenders indignant contempt, which, with blind rage, has aimed destruction at the rubbish which disgraced the shrine, and endangered the sanctuary itself. Luxury diffuses through all classes an intemperate desire

of self-indulgence, what wonder, then, that each, absorbed wholly in selfishness, is neglectful of the social duties which are necessary to the welfare of all.

The weakness, then, of corrupt, luxurious, and vicious states, appears to me to arise from an absence of that mutual sympathy, respect, and love, between the several classes, which are the natural sources of political strength. Thank God! this moral *lues* is not yet our condition; this tendency to a morbid solution of political continuity, which endangers the operation of the flesh and bone of the state, raising foul and false notions of opposing interests between the rich and the poor, the burning and bursting tumours of anarchy, inducing the monism, the atrophy of despotism.

Piety, however variously expressed, still glows generally and copiously in English bosoms; and Charity, its hallowed associate, abounds amongst us. The plan, and conduct, and the voluminous Reports, of that valuable institution, *the Society for bettering the Condition of the Poor*, &c. (too generally known and respected to need my mite of applause,) give ample proof to this effect: and no doubt can be entertained, that these blessings, and sources of innumerable blessings, are to be traced to the comparative freedom and purity of our political and religious systems, which allow the energies of intellect, and the best feelings of the heart, to expand, free from those bonds of superstition and servility which have proved fatal to many other nations.

“ The apparent end of the impulse of benevolence (says Mr. Malthus, vol. ii. p. 425) “ is to draw the
 “ whole human race together, but more particularly
 “ that part of it which is of our own nation and
 “ kindred, in the bonds of brotherly love; and by
 “ giving men an interest in the happiness and misery

“ of their fellow-creatures, to prompt them, as they
 “ have power, to mitigate the partial evils arising
 “ from general laws, and thus to increase the sum of
 “ human happiness. But if our benevolence be in-
 “ discriminate, and the degree of apparent distress be
 “ made the sole measure of our liberality, it is evident
 “ that it will be exercised almost exclusively upon
 “ common beggars; while modest, unobtrusive merit,
 “ struggling with unavoidable difficulties, yet still
 “ maintaining some slight appearances of decency
 “ and cleanliness, will be totally neglected. We
 “ shall raise the worthless above the worthy; we
 “ shall encourage indolence, and check industry; and,
 “ in the most marked manner, subtract from the sum
 “ of human happiness.”*

Those who aspire to effect the good here pointed
 out, and to avoid the evil, must be especially careful
 in bestowing benefits, so as not to excite a general
 restlessness for continual change of condition. Great
 judgment is requisite, both in speaking to the poor,
 and to others in their presence, respecting their
 condition, their general or their particular circum-
 stances. It is to be remembered, that, though not
 refined in their manners, they can distinguish real
 kindness from affectation; that they can feel insult
 from supercilious airs, and from the grimace of pre-
 tended condescension, though not acute in discrimi-
 nation; they can see the ridiculous in pompous for-
 mality, and often guess pretty shrewdly at the
 distinction between the cant of hypocrisy, obtru-
 ding admonition, and the zeal of kindness, which
 points out what is plainly and practically beneficial.
 Nothing should ever be even remotely suggested or
 uttered before them, or expressed by gesture, which
 may excite discontent with a state which cannot be

* See Appendix, No. IV.

amended. It is to be remembered, that they are not necessarily wretched, because they are comparatively poor, because they are coarsely fed and clothed, because their houses are mean and scanty, their apartments crowded and dirty. Custom cannot merely reconcile, but can give endearment to all these. In speaking to the poor, many employ a rhetorical phraseology, which they cannot understand, and which excites their ridicule; some affect to mimic their dialect a still greater error, for the awkward absurdity is obvious, and it may possibly give pain, from wearing a doubtful air of mockery.

The manners, the habits, the minds, and the feelings of the poor must then be studied with attentive observation, not merely casual but systematic, by those who wish to do permanent, substantial good to them, or to themselves, by engaging in such occupation.

The visitor of the poor should be attentive not to exhibit ignorance of what belongs to their condition: should, in addressing them, preserve a medium between formal politeness and free familiarity. Expressions of levity will at all times be avoided in the presence of the afflicted, but should be especially shunned before the poor. The language, the tone, the gesture of anger should be studiously repressed; suspicion of falsehood should be carefully concealed. Benevolence would rather be for ever duped, than once consent to wound honest feelings with unjust doubt. Allowance must be made for exaggeration in complaint, for great slowness in apprehension of questions, for confusion in narrative, for mutual misconception of pronunciation. In short, every method should be sought, and cultivated with anxiety, which may enhance, every act and expression must be avoided which can tend to lessen, the respect and affection of the poor towards

those who visit them. The fullest proof should be established of any attempt to deceive, and the completely exposed fraud should be repelled with dignity of grave indignation.

A habit of asking questions systematically will give to an enquirer a facility in discovering truth, and in developing obscure meanings; and may prove beneficial to both parties, in giving order to a perplexed, and brevity to a long-tending and wide-wandering, story.

The visitor of the poor should be acquainted with the means of relief afforded by law, and with those which may be obtained from the established public charities; and should inculcate economy, by example, as well as precept. He should ever bear in mind, that giving is not the only charity. Advising is often of much greater importance; and a patient, kind hearing frequently is an act of the highest beneficence, with patience and long-suffering aiding an over-burthened heart to throw off its load, and sustaining from despair a soul, which was sunk from long hopelessness of sympathy.

In distribution of alms, the greatest care is to be taken not to encourage indolence by excessive, and jealousies by partial, and envy by publicly-displayed, donations. It is a foolish vanity, which seeks to surprize the poor with unexpected magnitude of largesse. Travellers should be aided with a much more cautious and sparing hand than residents, as their stories have necessarily very scanty evidence; as in every town they have equal opportunities of gaining aid, and great numbers subsist in a wandering way of life, seeking support from alms, imposing by fictitious stories on the careless or the credulous.

I know not any way in which men possessing wealth and leisure can possibly be more profitably occupied,

than in the studies which tend to the beneficial direction of charity in all its branches, and in the practical exertions which it requires; and which, if study does not promote, it is, as Milton says, no better than the busy idleness “ of children, gathering pebbles on the shore.”

Every great town of the kingdom possesses charitable establishments, in the active promotion of which the rich may be usefully engaged. And a catalogue of those noblemen, gentlemen, and ladies, who have long devoted, not only great part of their income, but their time and talents, to the superintendence of such charities, might confer no less honour on the nation, and might contribute no less to account for the blessings which it has pleased Almighty God to shower upon us, than the prowess of our dauntless army and navy, the skill and gallantry of their dignified commanders. Glorious is the age and nation, which has produced a HOWE, a NELSON, a MOORE, a WELLINGTON; and blessed the country and period, which could boast a HOWARD, a HANWAY, a PUSAY, a BERNARD, a BARRINGTON, a WILBERFORCE, and such females as a TRIMMER and a MORE. Charity is a disposition to place our chief interest in life, to seek for our principal enjoyment, in doing all possible good to others; and to look up to God with love and gratitude for the blessed, felicitous emotions which are the necessary, the heaven-appointed consequences of such habits and such exertions.

I am tempted again to adorn my collection with a sentence from that admirable ninth chapter of the second volume of Mr. Malthus's essay “ on the direction of our charity.”

“ One of the most valuable parts of charity is its effect upon the giver. It is more blessed to give than to receive. Supposing it to be allowed that

“ the exercise of our benevolence in acts of charity is
 “ not upon the whole really beneficial to the poor,
 “ yet we could never sanction any endeavour to ex-
 “ tinguish an impulse, the proper gratification of
 “ which has so evident a tendency to purify and to
 “ exalt the human mind. But it is particularly sa-
 “ tisfactory and pleasing to find, that the mode of
 “ exercising our charity, which, when brought to the
 “ test of utility, will appear to be most beneficial to
 “ the poor, is precisely that which will have the
 “ best and most improving effect on the mind of the
 “ donor.”

In an extended view of charity, the sincere diffuser
 of religious truth and love, the active magistrate,
 the strenuous and upright patriot, the philanthropic
 advocate of the oppressed Africans, as well as the
 visitor of the poor, the sick, and the afflicted, are all
 severally engaged in different branches of the same
 great work; in which, as in arts and manufactures, a
 division of labour and a devotion of certain persons
 to definite parts of the general undertaking, is the
 only sure method of advancement toward perfection.†
 It is vain, therefore, in any case to speak of charity
 as compatible with vice, with a selfish pursuit of
 individual gratification, regardless of the misery which
 is inevitably brought on others. The perfection of
 Charity is the perfection of man's state on earth;
 the highest end and aim of man on this side of
 heaven; of the philosopher, the philanthropist,
 and the patriot: yet by the eternal law, which
 has ordered both the heaven and the earth, and

† It is wholly irreconcilable with all experience to conceive the
 possible compatibility of a general laxity of morals with the perma-
 nent welfare or comfort of individuals or of nations. He must have
 observed little, and thought less, who could fail to perceive that
 goodness and happiness are reciprocal.

linked the corruptible with the incorruptible, the mortal with immortality, it is so involved with our best hopes of a blessed and glorious hereafter, that it is impossible for any to feel truly conscious of a genuine resolute devotion to promote peace and goodwill amongst men, without a necessarily associated consciousness of his progress toward the blessing and glory of God on high. The heavenly book of CHRIST, which in every sentence blends charity with holiness, will cheer through life the labourer in this pursuit, and elevate his soul in death with the salutation of eternal love, "Enter thou into the joy of thy Lord."

ing the corruptible with the incorruptible.
the mortal with immortality, it is to be involved with
our best hope of a blessed and glorious resurrection.
that it is necessary to continually continue
of a genuine religious devotion to promote peace and
goodwill amongst men, without a necessarily as-
sisted consciousness of his progress toward the bliss-
ful and glory of God on high. The heavenly hope
of life, which in every sentence bleeds charity
with boldness, will cheer through life the laborer in
the spiritual and physical world in death with the
language of eternal life. I trust then into the joy
of heaven and eternal life.

1840. IN A 1803.
REVISED 170 HALLS

RETURNING from four hundred the hundred
and three hundred of places in England
and Wales have been received, and are covered in
the Appendix. It is a list of four hundred and two
hundred and forty parishes or places are entered in
the Appendix of the Return of 1781; fourteen
thousand one hundred and thirteen in the Appendix
of the Return of 1791; and
the Appendix of 1791 shows four hundred and fifty-five
parishes or places remaining all or part of that
number of places. The number of returns to
be returned, during the year ending 1801, was

APPENDIX.

Abstract of the Returns relative to the Expense and Maintenance of the Poor.

[43 GEO. III. A. 1803.]

ENGLAND AND WALES.

Observations.

No. I.

I. **R**ETURNS from fourteen thousand six hundred and eleven parishes or places in England and Wales have been received, and are entered in this Abstract. Returns from fourteen thousand two hundred and forty parishes or places are entered in the Abstract of the Returns of 1785; fourteen thousand one hundred and thirteen in the Abstract of the Returns of 1776.

II. Three thousand seven hundred and sixty-five parishes or places maintain all or part of their poor in workhouses. The number of persons so maintained, during the year ending Easter 1803, was

83,468 ; and the expense incurred therein amounted to 1,016,445l. 15s. 3d. ; being at the rate of 12l. 3s. 6³d. for each person maintained in that manner. It appears from the Abstract of the Returns of 1776, that there were then 1970 workhouses, "capable of accommodating" 89,775 persons.

III. The number of persons relieved *out* of workhouses was 956,248, (col. x. p. 1. col. 2. and col. 12.) besides 194,052, (col. 14.) who were not parishioners. The expense incurred in the relief of the poor *not in* workhouses amounted to 3,061,446l. 16s. 10¹/₂d. A large proportion of those "who were not parishioners," appears to have been vagrants ; and therefore it is probable, that the relief given to this class of poor could not exceed two shillings each, amounting to 19,405l. 4s. This sum being deducted from the above 3,061,446l. 16s. 10¹/₂d. leaves 3,042,041l. 12s. 10¹/₂d. ; being at the rate of 3l. 3s. 7¹/₂d. for each "parishioner relieved" *out* of any workhouse.

IV. The number of persons relieved *in* and *out* of workhouses was 1,039,716 ; besides those "who were not parishioners." Excluding the expense supposed to be incurred in the relief of this class of poor, all the expenses relative to the maintenance of the poor (col. 4 and 5.) amounted to 4,093,758l. 19s. 6¹/₄d. ; being at the rate of 3l. 17s. 9¹/₂d. for each parishioner relieved.

V. The resident population in England and Wales, in the year 1801, appears, from the Population Abstract, to have been 8,872,980, so that the number of parishioners relieved from the poor's rate appears to be twelve in a hundred of the resident population.

The number of persons belonging to Friendly Societies appears to be eight in a hundred of the resident population.

The amount of "the total money raised by rates," appears to average at 12s. 0 $\frac{3}{4}$ d. per head, on the population.

The amount of the whole expenditure on account of the poor appears to average at 9s. 7 $\frac{1}{2}$ d. per head, on the population.

VI. The expenditure in suits of law, removal of paupers, and expenses of overseers and other officers, according to the present abstract, amounts to 190,072l. 17s. 0 $\frac{1}{2}$ d. The amount of such expenditure, according to the Abstract of the Returns of 1785, (comprised in cols. 11, 12, and 13, of that Abstract,) was then 91,998l. 1s. 9d.

VII. The expenditure in purchasing materials for employing the poor, according to the present Abstract, amounts to 47,523l. 11s. 4 $\frac{1}{4}$ d. The amount of such expenditure, according to the Abstract of the Returns of 1785, was then 15,892l. 8s. 10d.

VIII. The poor of two hundred and ninety-three parishes or places in England and Wales are stated in the returns to be farmed or maintained under contract.

IX. The poor of seven hundred and sixty-four parishes or places in England and Wales are maintained and employed under the regulations of special Acts of Parliament.

X. Five thousand four hundred and twenty-eight Friendly Societies have been enrolled at the Quarter-Sessions of the several counties in England and Wales, pursuant to the Acts of 33d Geo. III. c. 54, and 35th Geo. III. c. 3.; but in this number, are not included the Friendly Societies which have been enrolled in the county of *Devon*, the *Holland* division of the county of *Lincoln*, and the county of *Carnarvon*, the clerks of the peace of those places not having

returned any answer to the application, requesting them to specify the number of Friendly Societies which may have been enrolled pursuant to the said Act.

XI. Application having been made to the several clerks of the peace, requesting them to specify "the usual proportion of the rated rental to the rack rental;" it appears that, according to the answers received, the rated rental amounts on an average to about *three-fourths* of the rack rental; but many of the clerks of the peace have not been able to state any thing satisfactory in their answers to the above question.

The rated rental of each county having been obtained by calculation from the rates in the pound returned, and for the amount of money then raised, the total rated rental of England and Wales appears to amount to 24,129,134*l.*; on which the average rate in the pound is 4*s.* 5¼*d.* equal to 3*s.* 4*d.* on the rack rental, estimated according to the answers received from the clerks of the peace.

In the returns from three hundred and eighty-seven parishes or places in England and Wales, the rate in the pound is stated on the rack rental. The amount of money raised by rates in those parishes or places is 268,381*l.* 2*s.* 9½*d.* The amount of the rack rental, as computed therefrom, is 1,679,716*l.* 10*s.* 4½*d.* consequently the average rate in the pound, on this rental, amounts to 3*s.* 2¼*d.*

It appears, however, from the returns made to the Tax-office for the year ending April 1804, that the rental of real property in England and Wales amounts to 34,000,000*l.*; not including mines, canals, and some other kind of real property, which, with an allowance for the deficiencies incident to taxation, cannot be estimated at less than 4,000,000*l.*

per annum. Including this sum, the rack rental of England and Wales, liable to assessment, amounts to 38,000,000l.; on which (the amount of the parish rates being 5,348,205l.) the actual rate in the pound averages at 2s. 10d. or nearly *one seventh* part.

XII. The area of England and Wales (according to the latest authorities) appears to be 58,335 square statute miles, equal to 37,334,400 statute acres. Wherefore the number of inhabitants in each square mile (containing 640 acres) averages at 152 persons.

No. II.

THE House of Protection, instituted, in 1805, by Lady I. King, has been slightly noticed, page 121. It is established for the reception and instruction of young girls of good character, who, from the death or absence of their parents, or any other misfortune, are in want of a safe asylum, until they can be placed out as servants. The charity is under the management of eight ladies; who “take it in turns to visit
“the house daily, to hear the girls read, examine
“their work, and give any directions that may be
“necessary to the matron.” Orphans are admitted at the age of ten, others not under thirteen. The Report for the year 1813 states, “The object is to
“afford protection to the friendless, and at the same
“time to give them such instruction as may render
“them useful in the stations which persons of their
“class are likely to obtain; namely, those of under
“servants, or maids of all work in small families.
“Their accommodation and relief in the House of
“Protection are inferior to what they probably will
“have when at service: they are employed in

“ household work ; in washing and ironing : they are
 “ taught to make and mend their own clothes ; and
 “ particular care is taken to correct the love of dress
 “ now so prevalent among the lower classes.”

The benevolent zeal of this Lady has also given the first impulse to an Institution of a higher description, powerfully supported by the Queen and Princesses, as well as by many of the principal female nobility, *for improving the situation of Ladies of respectable character and small fortune.* The plan is thus announced.

“ It has long been anxiously wished, that a plan
 “ could be effectively brought forward, which should
 “ induce ladies of rank and respectability through-
 “ out the kingdom to unite, for the purpose of
 “ affording assistance and protection to females of
 “ good families, who are, by the death of parents, or
 “ by other calamities, much reduced below the state
 “ of comfort to which they have been accustomed.

“ The frequency of such afflictive cases must have
 “ brought some within the range of every one’s
 “ observation ; and the wish to alleviate the distress
 “ attendant on such deprivation must, it is conceived,
 “ be universal.

“ Schemes have been heretofore suggested for the
 “ formation of establishments similar to those which
 “ exist in almost all protestant states on the continent ;
 “ but the difficulties attending the first foundation of
 “ such institutions on an extended scale have been
 “ deemed insurmountable.

“ It is now proposed that *one* limited establishment
 “ be formed by the way of trial, and, if successful,
 “ of example.

“ That a fund be raised by subscriptions of the
 “ nobility and gentry, applicable, in the first instance,
 “ to promote and sustain the primary institution ;

“ and ultimately, to give general extension and per-
 “ manent security to such establishments throughout
 “ the kingdom.

“ That such fund be invested on Government
 “ security in the names of most highly respectable
 “ trustees, and be placed under the control of
 “ dignified patrons and patronesses.

“ That, with a view to the immediate furtherance
 “ of this object, an association be formed of Ladies,
 “ among whom twelve will act as patronesses and
 “ superintendants of the undertaking; and that a
 “ local committee be appointed to establish a primary
 “ institution in the neighbourhood of Bath.

“ That a lady be appointed by this committee
 “ as superintendant of the establishment, and that
 “ the regulations of the household be placed under
 “ her direction.

“ That no one be admitted into the establishment,
 “ except on the unanimous agreement of the local
 “ committee, that the circumstances of the person
 “ proposed for admission accord with the object ex-
 “ pressed in the general proposition.

“ That each lady who is regularly admitted as
 “ inmate of the establishment, shall be required to
 “ pay annually fifty pounds for her apartment and
 “ board.

“ That spare rooms (should the house be sufficiently
 “ large) be let at a fixed price to ladies in more
 “ affluent circumstances, who, preferring such resi-
 “ dence, may thus contribute to its support.

“ That one of the local committee be annually
 “ elected president; and, as head of the establish-
 “ ment, visit the house, and direct the due observance
 “ of all the regulations.

“ That a report from the local committee be
 “ annually made to the associated patrons and
 “ patronesses.

“ That books be opened, under the direction of
 “ the trustees, patrons, and patronesses, at the bank-
 “ ing-houses of Messrs. COURTTS and Co. London,
 “ Sir B. HOBHOUSE and Co. Bath, to receive do-
 “ nations towards the fund for the promotion and
 “ permanent maintenance of the undertaking.”

This establishment partakes, in a limited degree, of the nature of a benefit club, under the highest patronage, and composed of the first gentry of the country, as some of those who contribute may contemplate the possibility of its benefit being extended to their own connections ; and it appears to have been originally intended to impress it with this character, that none might be deterred by pride from accepting its advantages.

No. III.

ACCOUNTS of two charitable societies, one said to have been instituted in London in the year 1774, and the other at Nottingham in the year 1776, have been lately presented to me, both of which are founded on principles so exactly corresponding with those of the Bath Institution, as far as investigation is concerned, that they might seem to have suggested the formation of the latter ; although it is probable that the founders of the Nottingham Society, who were Quakers, never heard of that in London ; and I am well assured, that both were unknown at Bath, when the society in that city was established.

The London society, however, falls short of that in Bath, in not adopting the system of relief by small loans, with securities for repayment ; and neither of the societies appears to aim at stimulating the police officers, by offering bounties on convictions of vaga-

bonds; nor to possess funds for permanent pensioners; nor to issue tickets for the convenience of a general reference of all mendicants to their offices. The Report from Nottingham is dated 1806; that of the London Society is for 1808. In the London list of subscribers, for 1808, appear the names of the Duke of Devonshire, Marquis of Stafford, Lord Radnor, Lord and Lady Anson, Mr. Wilberforce, and Mr. Angerstein, with several others of our first nobility and gentry. The books of the London society are said to be deposited with Mr. T. S. Stephenson, No. 14, Hanway-street, Oxford-street, and subscriptions received by Messrs. Drummond and Co. Charing-Cross. The inquiry in London was appointed by five persons in five different parishes. The number is, perhaps, hardly adequate to the object; and this system does not produce that communication of the rich with the poor, attempted in the committees of the Bath and Oxford Societies.

An account of a Society in West-street, Seven Dials, for the relief of their poor neighbours in distress, instituted by the Rev. Mr. Gurney, in 1803, is published, and justly recommended to the attention of the public, by the Society for bettering the Condition of the Poor.

In my mention of Bath Charities, I have omitted to notice one which was founded by Mr. Hervé, in 1810, who collected a general subscription, for the purpose of granting small annuities to persons labouring under extreme poverty and infirmity, from old age or sickness, and who have once moved in a somewhat higher sphere than those who are placed on the permanent list of the Society for Relief of occasional Distress, &c. Mr. Hervé, having succeeded in establishing similar funds for the same purpose in other places, has called each the *National Benevo-*

lent Institution, wishing to promote the general adoption of the plan throughout the kingdom. Those who petition for the aid of the fund must present to the trustees, for their investigation, certificates signed by nine respectable householders, vouching for the circumstances detailed in their narratives. Such a fund, under the control, as in Bath, of upright, active, and intelligent trustees, cannot but attain the best purposes of charity, according to the extent of the fund. In 1814, the number of pensioners at Bath are stated to be eleven, and the amount of annual pensions £160.

No. IV.

THE general intent of this Collection being to point out sources of various information, relative to the object of inquiry, I cannot make a more useful reference than to the works of Count Rumford, the well-known institutor of a public establishment for the poor at Munich in Bavaria; a man of great intelligence, and most active in applying various science to public utility, and especially to the advancement of the cause of humanity. See his "Essay of the
 " fundamental principles on which general Estab-
 " lishments for the Relief of the Poor may be
 " formed in all countries."

" It evidently appears, that no body of laws, how-
 " ever wisely formed, can in any country effectually
 " provide for the relief of the poor, without the vo-
 " luntary assistance of individuals; for though taxes
 " may be levied, by the authority of the laws, for the
 " support of the poor, yet those kind attentions which
 " are so necessary in the management of the poor,

“ as well to reclaim the vicious, as to comfort and
 “ encourage the despondent, those demonstrations
 “ of concern, which are always so great a consola-
 “ tion to persons in distress, cannot be commanded
 “ by force.” *Essays, vol. i. p. 117.*

“ The greatest difficulty attending the intro-
 “ duction of any measure founded upon the vo-
 “ luntary support of the public, for maintaining
 “ the poor, and putting an end to mendicity, is an
 “ opinion, generally entertained, that a very heavy
 “ expense would be indispensably necessary to carry
 “ into execution such an undertaking. But this
 “ difficulty may be speedily removed, by shewing
 “ (which may easily be done) that the execution of
 “ a well-arranged plan for providing for the poor,
 “ and giving useful employment to the idle and
 “ indolent, so far from being expensive, must, in the
 “ end, be attended with a very considerable saving,
 “ not only to the public collectively, but also to
 “ individuals.” P. 120.

“ Not only those who were formerly street beg-
 “ gars, but also others, without exception, who
 “ receive alms in the city of Munich, and its suburbs,
 “ amounting at this time to more than 1800 persons,
 “ are supported almost entirely by voluntary sub-
 “ scriptions from the inhabitants; and I have been
 “ assured, by numbers of the most opulent and re-
 “ spectable citizens, that the sums annually extorted
 “ from them formerly by beggars alone, exclusive of
 “ private charities, amounted to more than three
 “ times the sums now given by them to the support
 “ of the new Institution.” P. 121.

“ Though nothing would be more unjust
 “ and tyrannical than to prevent the generous and
 “ humane from contributing to the relief of the poor,
 “ yet as giving alms to beggars tends so directly and

“ so powerfully to encourage idleness and immorality;
 “ to discourage the industrious poor, and perpetuate
 “ mendicity, with all its attendant evils, too much
 “ pains cannot be taken to guard the public against
 “ a practice so fatal in its consequences to society.
 “ All who are desirous of contributing to the
 “ relief of the poor, should be invited to send their
 “ charitable donations to be distributed by those, who
 “ being at the head of a public Institution, esta-
 “ blished for taking care of the poor, must be sup-
 “ posed best acquainted with their wants. Or if
 “ individuals should prefer distributing their own
 “ charities, they ought at least to take the trouble
 “ to enquire after fit objects, and to apply their
 “ donations in such a manner as not to counteract
 “ the measures of a public and useful establishment.”

P. 123.

An account of an establishment at Chaillot, near Paris, which I have seen in a Bath newspaper, is subjoined, as calculated to excite interest, and deserving of attention.

“ This is an institution wholly independent of
 “ charitable purposes, in which men and women,
 “ after they have reached 70 years of age, or sooner
 “ if infirm, can, *by right*, and without asking the
 “ favour of any one, *place themselves*, in order to
 “ pass the remainder of their days in comfort and
 “ repose. A subscription is the essential and indis-
 “ pensable condition of acquiring the right of ad-
 “ mission, according to which, every subscriber must
 “ pay, regularly and punctually, 10d. per month,
 “ from 10 till 30 years of age; 1s. 3d. per month,
 “ from 30 to 50; 1s. 8d. per month from 50 to
 “ 70 years of age. These different payments will
 “ amount to 45l. which must be completely paid

“ before a person can acquire the right of admission.
 “ Hence, if any one more than ten years of age should
 “ offer as a subscriber, he or she must deposit at the
 “ time of subscription, and according to his or her
 “ age, the sum which would have been paid if the
 “ subscription had commenced at ten. In order to
 “ give encouragement to benevolence, all persons
 “ who may be disposed to subscribe, may transfer
 “ their right to as many persons as they have made
 “ subscriptions, on condition that the person who
 “ shall be benefited by the transfer, shall be, as
 “ nearly as possible, of the same age as his benefactor,
 “ and that he shall not be admitted before he has
 “ reached 70 years of age, and paid the 45l. This
 “ transferred subscription is extinguished by the
 “ death of the substitute. The funds are placed on
 “ securities, and subjected to an administration, which
 “ is in every respect safe and undeniable. The
 “ house of M. Duchaila, the governor of this insti-
 “ tution, is most beautifully situated at Chaillot, in
 “ the Champs Elysées, about two miles from Paris,
 “ commanding a most extensive view of the city, the
 “ Seine, and the Champ de Mars. In front there
 “ is a very large and elegant parterre, terminating
 “ in an extensive kitchen garden; behind, there is
 “ another large house, formerly the monastery of St.
 “ Perine, which also belongs to this establishment;
 “ and a field of about four acres, bordered by a
 “ well-cultivated garden. In this establishment are
 “ nearly 100 aged persons, male and female, whose
 “ manners and appearance evidently bespeak that
 “ they have figured in the genteeler walks of life,
 “ and whose countenances indicate the most perfect
 “ happiness and contentment.”

Since this work has been in the press, the Newspapers have published " Reports from the House of Commons, upon the state of Mendicity in the Metropolis." These will no doubt appear in a fuller form of publication some time hence ; and cannot fail to excite the strongest feeling of interest in the mind of every benevolent inquirer.

ADDENDA.

Page 35. Massinger probably referred to Saint Paul's Epistle to the Hebrews, xiii. 2. " Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares." St. Paul may refer to Genesis xviii.

Page 220. The Reports of the Committee are now printed at large.

FINIS.

B S B
MÜNCHEN

12/95

R. Buchner

Buchbinderei Hohe

4098 Hohe

Duncan, John S.

Collections relative to systematic relief of the poor, at different periods, and in different countries with observations on charity, its proper objects and conduct, and its influence on the welfare of nations

London 1815

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